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MOUNTAIN LIFE & WORK

**"IDEAS ARE MORE POWERFUL
THAN BULLETS"**

HELEN H. DINGMAN

**BETTER GOVERNMENT FOR
MOUNTAIN COUNTIES**

JOHN O. GROSS

EGYPT-WILDERNESS-CANAAN

SETH R. HUNTINGTON

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MOUNTAINS AND THE REST OF THE NATION.**

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HELEN H. DINGMAN

For years I had read about the work of St. Francis Xavier University at Antigonish, in Nova Scotia, and vowed that someday I would visit it to see for myself the wonderful work done by these Catholic fathers. Sometimes building up great expectations is a mistake, because one is disappointed. But last summer, as a member of a Conference Tour organized under the auspices of the Cooperative League of America and the Extension Department of St. Francis Xavier University to study this distinctive piece of work, I found that the realization was even more exciting than the anticipation.

Just the association with the group of over eighty adults enrolled from nineteen different states of the Union, the District of Columbia, and five provinces of Canada was an adventure in friendship and understanding. There were Protestant ministers, Catholic priests, Jews, three Negroes, some young men from the deep South, educators, social workers, and lay people, deeply interested in cooperatives. It had never been my privilege before to know Catholic priests as friends, and I found many of my preconceived notions and prejudices vanishing. There were others in the group who had the same experience.

Before I tell about the work itself, I want to give a brief picture of the setting. Although the influence of the Extension Department of St. Francis Xavier University has already spread beyond the borders of Nova Scotia to the other two Maritime Provinces of New Brunswick and Prince Edward Island and on further to Newfoundland, the real center of it and the particular section that we studied is the island of Cape Breton, divided into the four counties of Inverness, Victoria, Cape Breton, and Richmond, and the adjoining eastern mainland embracing the counties of Antigonish, Guysborough and Pictou. These seven counties, with an area of about 20,000 square miles and a population of 197,115, are known by the Catholics as the diocese of Antigonish and are sometimes

generally referred to as Eastern Nova Scotia. Racially the people are chiefly Scotch and French-Acadian. In the little Scotch communities I visited, I felt as much at home as I do in many communities of our Southern Mountains. The people I met there could pass as close neighbors to the people I meet here. Vocationally they are farmers, fishermen, lumbermen, industrial workers (including about eleven thousand miners), and the various tradesmen, professional workers, etc., that you would find in small villages. As we went through the rugged parts of Cape Breton Island there were many times when I might have thought I was in our own Highlands had it not been for our continued glimpses of the sea.

The economic situation in this area has been very difficult, so difficult that for years before our last depression there was a great migration of youth between the ages of 15 and 30 to the States, youth who were educated in Nova Scotia and who, when they were most vigorous and enterprising, deserted their homes because they could not make a living. The result was a great depletion in rural population—and as one of the speakers said, a population "reduced beyond the minimum of social efficiency." Another fact of serious import is that "whereas the cost of living in Nova Scotia is the highest of any Canadian province, the per capita buying power is the smallest."

This is the situation that confronted St. Francis Xavier University. And now a bit of history in regard to that institution. Founded in 1853, it has today only about three hundred students on its campus, but it has for years been concerned with its responsibility to the people of the area, those who could not go to college. For over thirty years it has had agriculturists on its staff who have cooperated with government agencies in giving technical instruction to the people. In 1921-22 it held on its campus a People's School like the Folk High Schools of Denmark and the Berea Opportunity School, and for the two following years

that school was held at Glace Bay, the largest mining center in the province. It was not until 1928, however, that the University started what is now known as its Extension Department and developed the techniques of education which draw people from other countries to study what is being accomplished.

Father Tompkins, the real pioneer of this movement, is today almost seventy years old. Fifteen years ago he advocated to the University the doctrine that, given education and opportunity, the common people—the poor fishermen, farmers, and miners—could work out their own social and economic salvation. When he was transferred to Dover, one of the poorest, most remote fishing villages of the island, he found himself where he wanted to be and started the experiment of adult education for which St. Francis Xavier University is famous today.

The story of the gradual economic emancipation of the fishermen of Dover reads like a fairy tale. Father Tompkins, believing that the only hope was to get the people to meet their difficulties intelligently and to solve their own problems, started his first real experiment in adult education. Every two weeks for five years he went into the village and on the Saturday night before his Sunday mass he held informal gatherings in the schoolhouse, the store, or wherever he could collect a group conveniently. The first year he secured the interest of fifteen men, the next year he had fifty, and at the end of the fourth year about a hundred men and youth were awakened and were studying their problems. It was not until 1929 that they were ready to do business together. They decided to build their own lobster factory and to sell their sea product direct to the consumer. It took them two more years to raise the small capital of \$125 to get started. They built their own factory and at the end of their first season of business declared a dividend of one-fourth of one per cent. The following year two fishing smacks were built cooperatively and dividends of one per cent were declared; by 1933 they had a fish-curing plant and storage house.

One story I heard in that little community arrested my attention. In a winter of their direst

need, instead of the dividends going to the individual fishermen, the group decided to use their profits to buy collectively the supplies they would need for the winter. When the goods had been purchased by the committee, they were divided, not according to patronage, but according to the needs and size of the family. Could there be a finer example of true cooperation? In the estimate of the world the people of the rock-bound little village of Dover are still poor, but there is a light in their eyes and a confidence in their bearing which make you know they have found a way to economic freedom.

Father Tompkins, now parish priest at Reserve Mines, is doing a marvelous work among industrial workers. Father Coady, a dynamic personality with a real gift in oratory, directs the Extension Department of the University today, and with him are associated A. B. MacDonald, Sister Marie Michael, Miss Gallant, and Aleck McIntyre. Nelson MacDonald, a Protestant minister, is one of their strong cooperators in the field. I heard it remarked by a Catholic priest in their big Rural and Industrial Conference: "When we are ready to organize we send for Nelson MacDonald and you all know there is no one like Nelson." Although started by Catholics, the work has no denominational limits. In the words of Father Tompkins, "There is no Catholic or Protestant way of catching and selling fish."

As I heard these leaders speak and talked to them individually I was struck by the fact that their philosophy is faith in the common man. Like other great leaders of people, Grundtvig of Denmark, AE or George Russell of Ireland, Kagawa of Japan, and Gandhi of India, they truly believe in the potential capacity of humanity. As Father Tompkins said, "Our ideas have come from the common people. Those who are credited as great teachers went to the heart of people." At another time he remarked, "When people say 'it can't be done', those people do not believe in humanity."

If I were asked for the two key words in the program of that great movement, I would say STUDY and ORGANIZATION. The leaders of the Extension Department have taken no definite program of action to the people; instead their mission has been to stimulate the people to study their own situ-

ation and through organization to work their own way out of their economic and social plight. As Father Coady said, "People are mobilized for warfare. It is equally scientific to mobilize the intelligence of the nation to fight the battles of life. Ideas are more powerful than bullets." The techniques which they have used, therefore, is that of "Study Clubs," and the success they have had proves what they claim: that study centers are "instruments of progress."

How to get people organized into study clubs was the question that was uppermost in the minds of the members of the Conference Tour and although I can not tell you all that Father Coady had to say, I shall give a brief outline of his answer. First have a dynamic speaker go to a community, a person able to speak in parables, and inoculate the people with the necessity of study.

In arousing people to the need of action get their interest by having them realize that life is a series of opportunities, by pointing out to them their lost opportunities because they were not intelligent enough to meet them, but showing them how smarter people took advantage of their ignorance and exploited them; as one speaker remarked, "Good people *can* be very stupid in their thinking." Then fire their imagination and build up their courage by relating to them the achievements of communities in like circumstances who have organized for study and action.

The period of incubation before this study idea hatches may be two, three, or five years, but, in Father Coady's words, "if ideas are sound, they will hatch." If, after repeated visits over a period of years, there are even a few ready to study, then form one or more study clubs letting the people choose their own leaders. The ideal size is anywhere from five to ten. After the clubs are formed the responsibility of the Extension Department is to keep in friendly touch with these communities and to feed them with simple mimeographed and bulletin material.

Through experience the leaders have found that the people are first most deeply interested in their economic problems: they want security. The clubs therefore begin to study the cooperative principles and the various forms of cooperative organization. In most communities we found that credit unions had been the first step, then cooperative stores, and finally marketing and manufacturing, such as lob-

ster canneries. This order was often changed, however, according to local conditions.

Today in this area there are fourteen hundred study clubs enrolling fifteen thousand people. Most of these organize for study the first of October and continue until June 1. The small study clubs meet once a week, wherever convenient—in a store, in someone's warm kitchen, in a garage, or school house. Each month in the various sections they have what they call Associated Clubs' Meeting where the leaders of the clubs and members meet for reports and to hear special speakers. The need for leaders is so great that each year at the University a short course of from a month to six weeks is given upon the philosophy of the movement, the principles of cooperation, and the techniques of adult education.

Today there are 106 credit unions in Nova Scotia, 22 in Prince Edward Island and 21 in New Brunswick. In eastern Nova Scotia alone there are 25 cooperative stores and 16 new ones in process of formation—all organized on the Rochdale principles. There are also 35 lobster factories and various types of marketing and buying associations.

We not only heard about these developments but we spent five days going to these communities and talking with the people who were actually having a part in the study clubs and cooperatives. It is difficult to restrain oneself from writing pages of fascinating stories of struggle and achievement in the thirty or more places visited. However, I have chosen only a few illustrations to show the development in a fishing village and in two purely farming communities, and to tell you briefly of our visit to the coal-mining area.

One of the greatest thrills was visiting the Tarbot School community. It is like many of our open-country mountain communities, in that unless you happened to notice the school house or someone stopped you, you would not know that you had arrived. Our attention was drawn to a group of people standing in front of a diminutive green-shingled building with white trim, bearing a sign lettered in red, "Pioneer Credit Union." We were greeted by a young man, Kenny CarMichael, the manager, who gave us a brief history of the development in that little settlement of 30 families and 100 people.

Three years ago Mr. A. B. MacDonald of the

Extension Department came to them advocating study groups. The first year, 1934, they formed three or four groups and studied credit unions. In the fall of 1935 they carried on study groups again, and as a result 17 people decided to organize a Credit Union. During the winter they brought their dimes and nickels when they came to their club meeting and thus accumulated \$50 with which to begin. In 1937 they had a capital of \$763.73 and a membership of 82 out of their population of 100. Their total loans amounted to \$2000 and most of them were for farm supplies, fertilizer, etc. On one collective order of fertilizer amounting to \$200 they saved \$90 over what it would have cost them to buy individually. They were studying farming—one club the raising of turkeys. The average size of their farms was 100 acres with 10 acres under cultivation. All had sheep, about three cows, and some hogs for home use. Before we left, Murdoch MacLean sang us a Gaelic solo and we found to our surprise that Gaelic was still spoken among the older people.

In a larger rural community, Mabou, we found that study clubs had been started in 1931 as a result of a mass meeting addressed by Father Coady and A. B. MacDonald in 1930. Their first venture was in growing vegetables and marketing them cooperatively. That succeeded until the price dropped; then people lost interest. During the fall of 1932 and the winter of 1933 study lagged and the people seemed to be disgruntled with the Extension Department. In 1934 there was another visit from the Extension leaders, interest was revived by telling them of credit-unions and at the end of that study term, 1934-35, a credit union was started at Mabou and one at Glencoe Mills.

In July 1935 they took their next step and formed the Mabou Consumers' Cooperative, Limited. Being able to do no better, they leased a ramshackle building for four months at a rental of \$5 a month. The Mabou cooperators were determined to start business even if under adverse conditions and against bitter opposition. By September one of the local store keepers was won over and consented to lease his store for a year with the option of buying. This store was opened in September with 77 members, a paid-in capital of \$419, and \$190 worth of stock on the shelves. The volume of business the first day was \$4.44 and the second day \$7.38; it did not look like a propitious start. By July 31,

1937, however, the Mabou Consumers' Cooperative, with a branch store at Brook Village seven miles away, had a membership of 191, a share and loan capital of \$3500, stock on hand valued at \$6000 and during the previous month had a business volume of \$4,546.

And now for just a brief glimpse into the fishing village of Whitehead. I remember well our visit there and our meeting the manager, a jolly, blue-eyed fisherman named William Feltmate. I heard him later tell his story at the Rural and Industrial Conference at Antigonish and it is in his own words I want to give you some of his experiences.

"The story of how I fought the depression is not my story alone. It is the story of hundreds of fishermen along the coast who have fought through as I did and it is the story of those other fishermen who fought through with me. For I did not fight as an individual. All my life I had been fighting as an individual. But hard times drove home the fact that that was the wrong way. So we fishermen got together and through organization, study, and cooperation have fought our way through. At least we're part way through. We've a long way to go yet. But we're going, and we know now that we're much better off than we were six years ago. . . .

"Now, ladies and gentlemen, the first thing I want to bring to your attention is the condition of things that existed previous to our organizing. And in order to do so I must take you back to 1928, a year that will be remembered in the fishing locality that I come from as the fifty-cent year, because every kind of fish we produced sold for only fifty cents a hundred pounds. Cod was fifty, mackerel was fifty, haddock was fifty, herring was fifty. But if one of us got in to Antigonish or Guysboro where there was a restaurant, dinner was fifty cents, too. So 1928 well deserves to be called the Fifty-Cent Year.

"Nevertheless we have reason to be proud of that old 1928. For that was the turning point for the majority of fishermen in Whitehead. We were pressed so hard against the wall that year that it was impossible to get any closer. So we had to turn and face the enemy. We did face the enemy. There were only 17 of us first with a small little weapon called "organization," but we grew. At that time we were paying 28 cents a pound for rope, 70 cents a pound for twine to

knit lobster-trap heads, \$7.50 per thousand for laths for the traps, and 40 cents a gallon for gas We usually wound up each season in debt. So we organized in what is called a Fishermen's Union. Three months after organizing, I, as secretary of that federation, made some purchases through the organization. We brought the price of rope down from 28 cents a pound to 19; twine down from 70 to 37 cents; laths from \$7.50 to \$3.50 a thousand; and gasoline from 40 cents a gallon to 26½ cents. That's what organization did for us

"Previous to our organizing we were getting seven cents a pound for market lobsters and three cents for small ones. One hundred and forty pounds of large lobsters are supposed to make a crate. One hundred and forty pounds at seven cents equals \$9.80. Now we had an idea that lobsters must be selling at a good price in Boston. But how could we ship lobsters, even if the Government had subsidized the boat? The local packer was using her. And we as fishermen didn't even know how to ship a crate of lobsters. We didn't even know a man's name in Boston to ship to. And we were so used to being skinned we were afraid to try even a crate. But finally, after talking the matter over a great many times we decided to try the crate between four of us. We said it was only \$9.80 between four of us, and if we lost it, that was our hard luck We got a buyer's name in Boston out of the Fishing Gazette, and shipped our crate to him. Every evening we met, the four shareholders of the crate of lobsters, and talked the matter over. Some said if we could get only \$15 it would be much better to ship to Boston. Another said, "I don't ever expect to hear tell of them." That poor fellow had been skinned twice in one year. Finally, the returns came. Oh, boy! How I turned that envelope around. I didn't know which end to open. I was afraid I might open the wrong end, but finally I summed up courage and opened it. There was a cheque in it for \$32. I don't think I shall ever forget the feeling that came over me. I thought the buyer at Boston had made a mistake. One fellow suggested I had better send the cheque back

"Ladies and gentlemen, there is something else attached to organization and cooperation. It doesn't only give us dollars and cents. It teaches

us to trust one another; it teaches us to transact business with one another, and, best of all, it teaches us to live in peace and harmony with one another."

Among the miners we found the largest credit union development. In a report of Cape Breton Chapters as of June 30, 1937, there were 8200 members enrolled in 18 unions with total assets of a little over a quarter of a million. We had the opportunity of visiting two Credit Unions just at the time the mines had closed for the week and the Credit Unions were open for business. It was thrilling to see that long line of miners, each with his little bank book and his savings to deposit. I talked with several who were very willing to answer my questions. They were saving on an average of \$2 a week. One young man said he had borrowed money to buy a stove. He had found that by paying cash instead of buying on the installment plan, he could save \$11. I asked them what they would do if they were paid in script and had to trade at the company store. That question provoked quite a bit of discussion and gave me some interesting history. Although the miners of Nova Scotia had never been paid in script, up to 1935 they had had company stores. In the big strike of that year they had all been burned down and had not been rebuilt.

Since my return to Kentucky I have talked with a very conservative man who said he feared the cooperative movement because he was afraid it would lead to socialism and even communism. My answer to him was the story of Aleck McIntyre which I want to tell in closing.

Aleck McIntyre was a miner. He came through a long series of struggles and hardships—poor labor conditions, poor housing, espionage. He said the miners would not even speak to their neighbors in the mines without being called to account. Everyone was against them—the press, business, and even the pulpit. Their only ally and friend was Communism and they became indoctrinated with the revolutionary philosophy. Mr. McIntyre was an agitator and an organizer—and such a troublesome one that he was on the black list of every mine operator. It was not long before he found himself without a job. Being a thrifty Scotchman, he had saved while working and therefore was not faced with immediate want.

He decided that instead of being idle, he would study. Ten and twelve hours a day he read books on Socialism, Communism, and the Cooperative Movement. He decided that in throwing his religion over he had given up that which was most precious to him. He voiced these thoughts to his Communist friends and they said, "A. S. McIntyre has turned yellow." When an invitation came to him from his parish priest to attend the Rural and Industrial Conference at Antigonish, he said he would go only on one condition, that he would be able to speak his mind. He was assured he could, and he did. He explained the causes for radicalism and revolutionary tendencies among the miners, and said that they were really at heart Christians if they could be treated like Christians.

That year Father Coady went to speak at Reserve Mines where Aleck McIntyre lived. He

found that the miners were then working $1\frac{1}{2}$ days a week and receiving between \$1 and \$2 a day. Father Coady challenged the miners to save themselves, and as a result ten study clubs were formed, with Aleck McIntyre a booster of them. While studying they began to pool money toward a Credit Union and finally saved \$65. That was the beginning of a credit union at Reserve Mines which today has 500 members and over \$20,000 in capital.

And Aleck McIntyre, once the Communist agitator, became a member of the Extension Staff of St. Francis Xavier University and was assigned the mining area as his special responsibility. Today he is organizing study clubs, credit unions, and co-operative stores. Radicalism and communism are on the wane; and instead of revolutionary doctrine, the miners' mass meetings today express a co-operative philosophy.

BREAD

BERNARD M. TAYLOR

Bread, in busy cities, comes right to the door,
Perhaps drawn by a gentle, well-trained horse
That weaves past cars along his busy course
While drivers, trusting, run along the walk
From house to house, and bring, with pleasant talk,
The loaves still warm with bakery-oven heat.

In farm-house kitchens, comforting and neat,
Steamy bake-days come, year in, year out,—
Sweet, yeasty air, where Mother moves about
'Mid spices, pies, and pans of rising dough.
Into the fire three sticks—and now cakes go
On piping oven shelves to cook just so.
"Excuse me, please! I'll look about my bread!"
Ma tells the visitor; but he, instead
Of taking hasty leave, just bides his time,
Picks from the shelf a book of Burns's rhyme,
And stays for supper, Soon the men come in
And tell how this year's wheat will fill the bin.

That's on some farms. But here in Tennessee
A mountain cabin, tidy as can be,
Admits a guest. "Howdy! Come right in!
The boys are up there where you hear that din
Of axes, cleaning up new ground for spring.
Listen now, and you can hear Tom sing.
Sound carryin' so's a sign of falling weather!

Come to the fire and warm. Sit down right here."
"Much obliged! My! That's a fine back-log!
"Thank you! We just rolled it in . . . Down dog!"
"I like a good squirrel dog. There boy. There now."
The old man slides a box enough to bow
And pick up several clean white ears of corn.
"I just now started on our bread, so Thorn
Can take a grist to mill this afternoon."
The shelling job begins, and pretty soon
The white grains, sacked, are ready for Old Bill.
Some folk prefer the moss-grown water mill
For meal, while yellow corn is engine-ground
To feed the hens. Borne in a long white sack,
Half-full, over the shoulder, or mule-back,
The corn goes down the road, the staff of life,
The white and yellow corn, for man and beast.
Good bread for 'lasses—nary bit o'yeast—
Comes from corn-meal when Mother stirs it up!

Bread! How many kinds the world around!
From manna, lying on the dewey ground,
To other gifts of bread, some made from corn,
Some wheat, some rye A man once crowned
with thorn

Has taught mankind a prayer for all to say—
"Our Father, give us bread, today, we pray!"

Private Secondary Schools---The Present Need

LUTHER M. AMBROSE

Berea College is more than a college—It is an institution offering educational opportunity to young people from the Southern Mountains, regardless of their previous preparation. Last year the institution served 1896 students not counting 123 training school children nor 257 summer school pupils. The classification of these 1896 pupils was as follows: college, 742; nurses, 48; grades nine to twelve, 872; grades eight and below, 234.

Like the other divisions of Berea College the secondary grades draw their students from the mountain ends of eight southern states, the majority of them coming from eastern Kentucky. In 1936-1937 more than 68 per cent of the students in the three upper high-school years came from the 40 Kentucky mountain counties. In these same counties there were 202 high schools offering work through the twelfth grade, which with 36 schools offering ninth-grade work, enrolled a total of 28,053 pupils. When these data are quoted, almost invariably comes the question, "Is there still need for private secondary schools?" Many church schools in our mountains have closed their doors to give the public schools an opportunity to develop normally. Has the time come for Berea to give up secondary school work?

When I was graduated from the Berea Academy in 1915, the need for private secondary school work could not be questioned. At that time, in our 40 Kentucky mountain counties there were but 35 high schools, enrolling 1,277 pupils; fourteen of these counties had no high school. Now every county has one or more high schools and the 238 schools enroll 28,053 high school students.¹

With this phenomenal increase in public high school enrollment one might expect that the demands for secondary-school work in Berea would have decreased. But they have not decreased and the reason is evident from a study of the census. There are in our 40 eastern Kentucky counties 77,501 boys and girls of high school age.² This

means that for every one in high school there are two more who should be; that 49,448 are not now in high school.

In 1915, 773 of Berea's 1358 pupils, or 49 percent, were enrolled in grades nine to twelve. In 1937, of the 1886 enrolled in all schools, there were 920 or 49 percent in these same grades. In 1915 extension workers were going out to find students and thousands of form letters were sent out; anyone who came was admitted. Today we enroll more secondary students than in 1915 with no extension workers sent out to find them and with decidedly fewer letters sent to prospective students; furthermore, all applications must be made in advance, and careful study on the part of admissions officers precedes acceptance.

The requirements for admission are worthy of consideration. First of all, every applicant must present a recommendation from some teacher, minister, or prominent citizen stating that he has a good character and shows promise of further development. In addition one or more of the following conditions must be known to exist:

1. Distance from high school too great to permit attendance while living at home.
2. Retardation to such a degree that the pupil's age would be a serious handicap if he attended the local school.
3. Poverty, such as would prevent attending another boarding school, or tend to make social discrimination at home.
4. Home conditions not conducive to proper mental and moral development—perhaps no home at all.
5. A desire for a type of education not available at home.

To one who has viewed our mountains only from the winding, picturesque, hard-surfaced roads, the first point, inaccessibility, may not seem plausible. Let that one turn off the highway onto any of the countless side roads, and on mule back or in jolt wagon go on and on and on. There in thousands of homes and hundreds of communities he will find the boys and girls for whom the state provides only a common-school education.

As examples of such students let me present ten

1. Educational Bulletin, Vol. IV, no. 5, July, 1936

2. From the U. S. Census Report of 1930. The number would be larger if the census were available for 1936. By estimate from the School Census the number is 108,112.

students from one community in Owsley county, half of them Academy graduates in the class of 1937. These five, three boys and two girls, finished the ninth grade in their home school. The county provided the senior high-school work in the county seat, a town seven miles away. The intervening roads were open only for horse-back travel much of the winter. In Berea three of the five were half-day students for four years. Two others from this community, not needing to work so much, were graduated from the Academy in 1936. Three others are here in the lower grades. These ten students have come to Berea for their high-school education from a single community. They are here because the state has failed to provide accessible high schools. Isolation is still a reality in eastern Kentucky.

The fact that age acts as an educational deterrent is illustrated every year by many students. An excellent example is a man who was graduated from the Academy last year, and who is continuing his education in college this year. Having finished the eighth grade, he quit school at sixteen to enter the coal mines. For nine years he dug coal. Then came the depression, the closing of mines, unemployment, discouragement. His abilities were recognized by a former Berea student, who encouraged him to get an education. At twenty-five he entered the ninth grade. He was able to do that in Berea in classes with other mature students.

To present cases of students whose economic poverty is an educational handicap would be superfluous. In some of our mountain counties as high as 90 per cent of the families have recently been on relief. Most of our mountain farm land has been washed away or depleted so that it now provides little more than a very meager subsistence. The situation is revealed, too, by the fact that one in every three of our students is able to be here at all only because of half-day labor.

If we wished to do so, it would be possible for us to fill all Berea's dormitories with half-day secondary school students. This would, of course require new industries to provide labor, and would in turn require greater investments. Although such expansion may not be advisable in view of the great demand for college work, we must recognize the fact that there are still in these hills great numbers of worthy young people who will never receive a high-school education.

Although the incidence of divorce among our mountain people is not so high as for the country at large, there are still many broken homes due to divorce, death, and other causes. From these homes come many worthy boys and girls, who but for some institution like ours would be thrown upon a society not equipped to provide for them.

I think of such a boy in the Academy now. His father deserted the family and provides no support. The mother has work which barely provides for the younger children. Joe could find no work by which to earn even his share of the living costs. In Berea he is earning all his expenses and at the same time getting what we have to offer, a Christian education; and what is of supreme importance to him and society, he will be able eventually to lift from his mother the burden of toil and insecurity.

Another student is here because of his mother's plea that he be given a chance to grow up away from his father's influence. Bill is a leader in Christian activities on the campus and is not kept in a state of emotional upset by the constant ridicule to which his ideals were subjected at home.

Our educational philosophy does not permit the common practice of many high schools, of running all students through the sieve of academic work in order to pick the few who should continue in college study. We try to fit the program of study and labor to the individual. This has led to the rather extensive offerings in practical courses in agriculture, home making, woodworking, electricity, printing, drawing, business, etc. Many get some of their most valuable education in their hours of required labor.

In 1936 a single manufacturing concern employed more than thirty Berea students. Most of these were employed because of their training in class and in labor in our furniture shops. Some of these boys either were not interested in, or did not have the ability to succeed in ordinary liberal-arts college work.

Having satisfied myself that the Berea secondary schools were still serving a group who would not otherwise be served I decided to compare the need for secondary education in these counties with the need for work on the college level. The table presented here was selected from pages six to eight in Educational Bulletin Volume V, number 2, April 1937, Kentucky Department of Education.

Educational Statistics for Certain Mountain Counties of Kentucky.

County	Total School Census	Enrol't Grades 9-12	% of School Census in High School	% of High- School Age in School	Taxable Per-pupil Wealth	High- School Graduates 1936	Number Attending College April 1937	% of College Graduates Attending
Adair	6,320	468	7.4		\$ 515	37	25	67.0
Bell	15,082	1,447	9.6		897	183	63	34.4
Boyd	12,532	2,133	17.0		2,131	407	60	14.7
Breathitt	7,874	508	6.3		573	48	18	37.5
Carter	8,148	692	8.5		1,001	90	18	20.0
Casey	6,192	257	4.2		531	48	21	43.7
Clay	8,315	389	4.7		464	29	16	55.1
Clinton	3,029	160	5.2		407	16	3	18.7
Cumberland	3,611	174	4.8		563	29	9	31.0
Elliot	2,623	86	3.3		381	12	3	25.0
Estill	6,063	483	8.0		997	50	24	48.0
Floyd	16,959	1,332	7.9		665	192	83	43.2
Greenup	8,233	1,006	12.2		1,789	143	36	25.2
Harlan	23,821	2,217	9.3		921	224	73	32.5
Jackson	4,567	268	5.9		358	34	13	38.2
Johnson	8,417	885	10.5		1,079	138	31	22.5
Knott	7,090	410	5.8		381	42	16	38.1
Knox	9,767	873	8.9		655	62	37	59.6
Laurel	8,291	783	9.6		616	107	37	34.6
Lawrence	5,984	526	8.8		1,178	55	9	16.4
Lee	3,786	353	9.3		1,152	35	17	48.5
Leslie	4,722	210	4.4		608	21	7	33.3
Letcher	13,187	1,340	10.2		996	120	32	26.6
Lewis	4,465	357	8.0		1,818	47	14	29.8
McCreary	5,790	396	6.8		712	35	10	28.6
Madison	8,727	1,599	18.3		2,098	128	48	37.5
Magoffin	6,701	393	5.9		620	25	17	48.6
Martin	3,850	259	6.7		940	36	18	50.0
Menifee	1,968	132	6.7		779	13	5	38.4
Morgan	6,307	449	7.1		560	48	15	31.2
Owsley	2,703	124	4.6		484	27	14	51.8
Perry	15,689	1,330	8.5		741	138	47	34.1
Pike	22,795	1,912	8.4		1,229	165	75	45.5
Powell	2,448	185	7.6		738	22	5	22.7
Pulaski	12,496	1,279	10.2		921	220	61	27.7
Rockcastle	5,894	344	5.8		789	36	5	13.9
Rowan	4,517	345	7.6		757	25	6	24.0
Russell	4,450	240	5.4		455	13	4	30.8
Wayne	5,642	311	5.5		493	31	11	35.5
Whitley	11,637	1,423	12.2		670	148	59	38.4
Wolfe	3,645	222	6.1		372	8	4	50.0
Total	324,335	28,053	8.6	25.9		3,287	1,069	32.5
For comparison:								
Woodford	3,299	688	20.2		\$8,004	54	16	29.6
Kentucky	783,394	94,767	12.1	36.2		12,017	3,527	29.4

*Column 5 was not calculated in the bulletin and was added here for comparison of the mountain counties with the state and nation.

Educational Bulletin, Volume V, No. 2, April 1937, Kentucky Department of Education.

In this table note that only 25.9 per cent of those of high school age are enrolled in high school. Compare this figure with 36.2 per cent for the state of Kentucky and 56 per cent for the United States.³ This would indicate that the high-school-age pupils in these counties are underserved 10.3 per cent as compared with those of the nation. The total number in these 40 counties who are eligible to be in high school and are not is 49,448.

The need for college instruction in this area is represented by the 3,387 high school graduates for June '36. Of these 1069 were attending college in 1937. This represents 32.5 per cent of those graduating. This figure should be compared with 29.6 per cent for the state as a whole and 30 per cent for the nation.⁴ This would indicate that the young people in this group are better served than their fellows in the state at large or in the nation as a whole.

If it can be assumed that the 32.5 per cent of the high school graduates who are in college are the third of the class best prepared for college work, and if the widespread contention of colleges that only the upper third of the high school graduates are successful in liberal arts college courses is correct, then it must be admitted that the needs of this group in the Kentucky mountains is being

adequately met. There may be, however, some difference of opinion on the two assumptions.

Before any private school decreases its offerings at the secondary level and increases them at the college level it must weigh the needs of the 49,448 against the needs of the 2,218. Also, before any new institutions of college rank are established it should be noted that within these 40 counties or in counties adjacent to them there are already nine four-year colleges and four junior colleges.

As for Berea I maintain that until every mountain county has a system of all weather roads, school buses to transport every pupil of high-school age, high schools adequately equipped and staffed and liberally supported by the state, aid for the children of the economically underprivileged—until there are no longer any "young people of character and promise"⁵ in our Southern mountains who have not, for any reason, an opportunity for "a thorough Christian education"⁵ until such time, Berea should make possible these opportunities at the secondary level.

3. Dr. Strayer of Columbia in an address at Lexington, Kentucky, June 29, 1937.
4. L. M. McWhorter, *Southern Association Quarterly*, May 1937, p. 198.
5. Constitution of Berea College, Article II.

COMING EVENTS OF INTEREST

The spring calendar promises events of particular interest to those of us in the Southern Appalachians. For April there is the Federation of Southern Churchmen Conference, meeting in Raleigh, North Carolina, from the 19th to the 21st; on Thursday, the 28th, the Tennessee Interracial Commission will hold its 19th annual meeting in the Central Y.M.C.A. in Nashville, beginning at 9:30 a.m.; from Friday noon, April 29, through Saturday afternoon, April 30, Carcassone Community Center, Gander, Kentucky, will

be host to the first annual conference of University of Kentucky Radio Listening Center Directors.

The fifth annual National Folk Festival, sponsored by Washington Post Festival Association, is to be held at Constitution Hall in Washington, D.C., May 6, 7, and 8.

John C. Campbell Folk School at Brasstown, North Carolina, will hold its ninth annual short recreation course for teachers and community leaders from May 30 to June 9.

JOURNEY TO THE SETTLEMENT

JAMES STILL

"It's a far piece," Lark said. "I'm afraid we won't make it before dusky dark." We squatted down in the road and rested on the edge of a clay rut. Lark set his poke on the crust of a nag's track, and I took the saddle-bag off my shoulder. The leather was damp underneath.

"I'm afraid we ought never thought to be scholars," Lark said.

The sun-ball had turned over the hill above Brack Hargin's farm, and it was hot there in the valley. Grackles walked along the top rail of the fence, breathing with open beaks. They stopped and looked down at us, their legs wide apart, and rusty backs arched.

"I knowed you'd git dolesome before we reached John Little's Creek," I said. "I knowed it was a-coming."

Lark drew his thin legs together and rested his chin on his knees. "If'n I was growed up to twelve like you," he said, "I'd go along peart. I'd never give a mind to my hand."

"Writing ain't done with your left hand," I said. "It won't be agin you larning."

"I ought never tried to bust that dinnymite cap," Lark said. "It's a hurting sight to see my left hand with three fingers gone."

"Before long it'll look plumb natural," I said. "In a little spell, they'll never give it a thought."

The grackles called harshly from the fence.

"We'd better eat the apples while we're settin'," I said. Lark opened the poke. There was a horse apple and a Ben Davis left. "You eat the little Ben," I said. "I like an apple that pops when I bite it."

Lark saved the damp seeds, wrapping them in a scrap of paper torn from the poke. I got up and shouldered the saddlebag. The grackles flew lazily from the rails, settling into a linn below the road, their dark wings brushing the green leaves like shadows.

"It's still nigh on seven miles to the forks," I said.

Lark wanted to carry the saddlebag, letting me rest.

"This load would break your bones down," I

told him. I let him have my brogans though. He tied the strings into a bow and hung them around his neck.

We walked on down the road, stepping among the hardened clumps of mud and the wheel-brightened rocks. Cowbells clanked in a redbud thicket on the hills, and the bellow of a calf came out of a cove. A cherrybird hissed in a persimmon tree. I couldn't see it, but Lark glimpsed its yellow wax tail feathers.

"A cherry-bird is nigh tame as a pet crow," Lark said. "Oncet I put my hand on one setting some eggs, and she never flew away. She was thet trusting."

Lark was tiring now. He stumped his sore big toe twice, and he cried a little the second time.

"You'll have to stop dragging yore feet or put on shoes," I said.

"My feet would be raw as a beef if I wore shoes all the way till dark," Lark said. "My brogans is full o' pinchers. If'n I had me a drap o' water on my toe, it would feel a sight better."

Further on we found a spring drip, and Lark held his foot under the cool thin stream. He wanted to scramble up the bank and find where the water seeped from the ground.

"Thar might be a spring lizard sticking his head out o' the mud," he said. But we went on, the sun-ball in our face and the road curving out of sight beyond.

"I hear tell they do quare things at the Settlement," Lark said, "but I forgot what it was they done."

"They got a big bell hung square up on some poles," I said, "and they ring it before they get up, and when they eat. They got a little sheep bell they ring in the schoolhouse before and betwixt books. Rutt Smith tuk a month's schooling there, and he told me a passel. Rutt says it's a sight on earth the washing and scrubbing and sweeping they do thar. Says they might nigh take the hide off floors a-washing them so much."

"I bet it's the truth," Lark said.

"I heard Mommy say it ain't healthy keeping dust breshed up in the air, and a-damping the

floor ever day," I went on. "And Rutt says they got a passel o' cows in a barn. They take a wet broom, and scrub ever cow before they milk. Rutt says he reckons by now they'll be breshing them cows' teeth."

"I bet it's the truth," Lark said.

"I figger all that messing round don't hurt them cows none," I said. "They git so much milk everybody has a plenty."

The sun-ball dropped behind the beechwood on the ridge-top, and it was cooler now. We rested again in a horsemint patch, Lark spitting on his big toe, easing the hurt. "I ought never thought o' being a scholar," he complained.

"They never was a pure scholar amongst all the Baldriges," I said. "Never a one went all the way through the books and come out yon side. I got a notion doing it."

"I figger it'll take a right smart spell," Lark said.

We were ready to go on when the sound of hoofs came up the valley. They were afar off and dull against the rocks. We waited, resting this little time longer in the mint patch, watching the road. A bright-faced nag came around the creek curve, lifting her hoofs carefully along the wheel tracks. Quin Adams was a-straddle, riding with his feet out of the stirrups, for his legs were too long to fit. Quin drew the reins beside us, looking down where we sat. We stood up, shifting our feet.

"I reckon John Baldrige is sending his young 'uns down to school," Quin said, drawing up his heavy cheeks, laughing. "Going down to take a spell in the Settlement, and git a mess o' fool notions."

"Poppy never sent us," I said. "Never said go, nor stay. We made our own mind."

Quin lifted his hat and scratched his head.

"I never put much store by all them fatched-on teachings, a-larning quare onnatural things, not a grain o' good in God's creation."

"Hain't nothing wrong with larning to figger and read writing," I said. "None I ever heard tell of."

"I heard they teach the earth is round," Quin said, "and that's agin scripture. The Book says plime-blank hit's got four corners. Who ever seed a ball had a corner?"

"It's the truth," Lark said. "I never seed one."

Quin crossed his left leg over the nag, sitting sideways in the saddle. "They's a powerful mess o' fancy foolishness they teach a chap these days, a-pouring in tell they got no more jedgement than a crawdad walking backards, a-grinding their brains down with book-reading. I allus said a leetle larning was a good thing, sharpening the mind like a saw blade, but too much knocks the edge off the points, and darks a feller's reckonin'."

Quin put his leg back on the other side of the nag and drew reins to go. "Hain't everybody knows what to swallow, and what to spit out," he said. "If I was you, I'd play hardhead down at that Settlement, and let nothing but truth git through my skull. Hit takes a heap o' knocking to git a thing proper anyhow, and the harder it's beat in, the longer it's liable to stay. I figger the Lord put our brains in a bonebox to sort o' strain out the devilment and quare notions."

The nag started off, lifting her long chin as the bits tightened in her mouth. Quin called back to us, but his words were lost under the sound of hoofs.

"I bet what Quin says is the plime-blank truth," Lark said, looking back toward the disappearing nag. "I'm scared I won't know what is straight and gospel, and what hain't. If'n I was growed up to twelve like you, I'd know. I'm afeared I'll swall a lie-tale."

"Quin Adams don't know square to the end o' everthing," I said.

We went on. The sun-ball reddened behind the beech trunks on the ridgetop, mellowing the sky. Lark trudged beside me, holding to a strap of the saddlebag I carried, barely lifting his feet out of ruts as he walked. His teeth were set against his lower lip, his eyes downcast and dark.

"I knowed you'd git dolesome," I said.

Purple martins flew down the valley when the sun-ball was gone, fluttering sharp wings, slicing the air like a blade. A chuck-will's-widow called. Shadows thickened in the laurel patches and under the creek willows.

We came upon the Settlement in early dark, and looked down upon it from the ridge. Lights were bright in the windows, though the shapes of houses were lost against the hills. We rested a last time, listening. No sound came out of all the strange place where the lights were, unblinking and cold.

I stood up to go, lifting the saddlebag. Lark got up too, but we waited, dreading the last steps.

"I ought never thought to be a scholar," Lark said. His voice was small and tight, and the

words trembled on his tongue. He caught hold of my hand, and I felt the blunt edge of his palm where the fingers were gone. We started down the ridge, picking our way through stony dark."

Better Government For Mountain Counties

JOHN O. GROSS

The theme this year for the Institute of Public Affairs, a forum held annually at Union College, Barbourville, Kentucky, was "Better Government for Mountain Counties." The meeting is sponsored by the Kiwanis Clubs of eastern Kentucky, the School Masters Club of the Upper Cumberland Education Association, and Union College. The leaders who presented studies for this year's program included Joseph Feather, attorney, of Corbin, Kentucky, now Secretary to the County Judge of Whitley County; James M. Gilbert, Judge of the Harlan-Bell County Judicial District; Professor J. W. Hatcher, sociologist, Berea College; John W. Brooker, Director of Surveys, Department of Education, Frankfort, Kentucky; H. Clyde Reeves, political economist, Department of Revenue, Frankfort, Kentucky; and Marcus Redwine, attorney, Winchester, Kentucky, and Chairman, Public Affairs Committee, Kentucky-Tennessee District Kiwanis International.

It was soon observed that the securing of better governed counties required the removal of obstacles such as bad politics, obsolete legislation, poor management of county property and funds, lax law enforcement, depressing social situations, and inadequate public school programs. The task is not an easy one. Governmental reorganization is always met with resistance by entrenched political groups and uninformed and indifferent citizens. It must be said that nothing less than a wide interest on the part of the unselfish, substantial population is needed to make possible better governed counties in the mountains of eastern Kentucky.

Politics, while capable of furnishing the panacea for the ills of counties, now presents some of the reasons for their difficulties. Politicians often think only of their own personal and political interests and thus use the important offices of the county to serve their own objectives. It is true that the constitutional requirement is met, yet who

believes that the mere requirement of being twenty-four years of age, a citizen of Kentucky two years, and a resident of the district where the office is held is adequate for such county offices as judge, sheriff, tax commissioner, clerk, and magistrate? The county judge, for instance, has about all of the responsibility for the business management of the county. He appoints the Board of Equalization, and the work of this Board can bring either financial independence or receivership. County Boards of Equalization in Kentucky, charged with assessing property at its fair cash value, have been content in two-thirds of the counties to assess at only two-thirds of the value, and in some few counties have fixed the valuation at less than one-half of the worth. Their carelessness toward assessing the tangible personalty is reflected in part by having only 55 percent of the automobiles licensed in Kentucky in 1935 listed for taxes. Officers have been known to penalize their political enemies through fixing excessive valuations, and to protect their friends by low assessments. Such practices in directing public business do not enlist confidence and support.

A casual study of the requirements of county offices shows that the minimum demands of the constitution are inadequate. Many of the duties require special training and experience, but now there is no method of seeing that such qualifications are secured. The county judge, the chief business officer, has in addition to this one duty, fifteen additional responsibilities. It is no reflection on the men who fill this important office to say that few men are capable of meeting the varied demands.

There was a suggestion made at the Institute that would improve the business management of the counties. It was to secure legislation that will make the employment of a county manager possible. Such a manager would operate the business

of the county under a plan similar to the one used by cities employing a manager. This officer would be required to have expert knowledge of taxation, accounting, and general business administration. He would, in brief, be the "county boss," or coordinator. Now, with all of the business affairs under different officers, evasion and neglect of duty are easy. Under the suggested reorganization, waste and duplication would be eliminated and responsibility would be fixed.

The counties of the mountain section of Kentucky have 40 per cent of all the county debts of the State, and only 14 per cent of the wealth. There have been fewer miles of roads built in the mountains, partly no doubt due to the higher cost for construction where there are mountains to be cut away and streams to be bridged. Less is also spent proportionally for health, sanitation, and social work. Yet a higher per cent of all available funds is spent for general administration, and the debt-service expenses far exceed the average. It is evident that good business practices will enable mountain counties to use more efficiently what funds they have. In a section of the State where income is small there should be a wide interest in having counties managed so that largest returns may be secured from the money spent.

It was pointed out that even under the existing laws business management of the counties could be somewhat improved. The Budget Act of 1934 enables a county desiring to do so to estimate its income and expenditures. Insincerity on the part of officials in operating their counties in a business-like fashion is sometimes observed. Some counties have been known to "lose" their budgets. Financial improvement would also result from more careful collection of taxes. In several mountain counties the delinquency ratio is in excess of 15 per cent. Further improvement was also mentioned as being possible through consolidation of counties. This would combine resources for performing specified functions. Enabling legislation is needed for this, but some consolidation program for counties is worthy of thoughtful consideration.

Disrespect for law by one class and indifference to the enforcement of law by another class were mentioned as evils of mountain counties. Public sentiment has not demanded rigid enforcement of laws; hence the law violation has not been curbed. Crime, now abounding, is not only destructive to

society but expensive. Probably no governmental costs exceed the cost of crime. Money now being used for the courts is needed for more constructive use, as in schools and health service.

In connection with the operation of the courts it was noted that false swearing was prevalent to an alarming degree. While "lie swearing" is in no sense peculiar to mountain counties, it flourishes among them. The practice has been allowed to go without aggressive opposition until it menaces justice. It was suggested that churches and schools re-emphasize the importance of the commandment, "Thou shalt not bear false witness," so that the public conscience will become sensitive to its meaning and implications.

The prevalence of idleness, due in some instances to the ease with which some relief measures are substituted for work, was listed as another cause of crime. One of the needs of mountain life is instruction in the use of leisure time.

Crime may be reduced by giving more consideration to jurymen. Discreet, sober, intelligent, and impartial citizens may be drawn for jury commissioners in sympathy with good government. Nothing can strengthen county morale like the feeling that laws will be enforced. Circuit judges may provide less work for grand juries by giving more guidance and attention to the jury commissioners and their work.

The place of a county newspaper as a medium for discouraging crime was cited. The public needs to be kept informed about the work of the courts. Information concerning convictions should not be suppressed. The publishing of the cost of crime in mountain counties, now far in excess of the average per capita cost for the state as a whole, will cultivate public sentiment toward more courageous practices in dealing with it.

The improvement of county government in mountain counties will come, not only by improving the practices outlined by the legislature, but also through the lifting of the social level. Public sentiment reflects the culture, education, and idealism of the people. The development of these factors rest as heavy obligations on all who want to improve mountain life. Poverty, so prevalent in the mountain area, always inhibits social progress. The per capita spendable income for Kentucky in 1936 was \$280. In the six counties supporting the Institute of Public Affairs the average was \$130,

yet here there are more people per family than in other parts of the State. The birth rate in mountain counties is the highest in the State—746 children per 1000 women of child-bearing age. In cities of the mountain region having a population of 10,000 or more the corresponding ratio was but 339 per 1000. In the mountains there is less improved land on which the farmer may make a living. The farmer in the Blue Grass part of the State has 2.3 times as much improved land, and 3.5 times greater income than the farmer of the mountain counties. Low income thus reduces to a low level all the social forces that work for the improvement of society.

Three approaches were given to the social situation. First, it is obvious that the lifting of the economic level is of paramount importance. To do this some assistance will have to come from the State and Federal governments, but there are certain responsibilities that will have to be carried by the counties. These include such work as school services, agriculture and demonstration agents. Intimately associated with a county's economic situation is its paucity or density of population. Some consideration should be given to population trends, and a study should be made of their special significance in mountain life.

The second approach is improvement of health service. Sickness has a detrimental effect on the social life of the people. It is now being shown that medical service is proving effectual in helping persons get off relief rolls. Some of the ones now dependent upon relief could care for themselves and provide for their families if given proper medical or surgical attention.

The third approach is consideration of the personal character of the people. The prevalency of vice, delinquency, and crime indicates that there are some causal factors underlying them. The break-up of family solidarity, the lack of creative and satisfying activity, and the impact of the new outside world on an old one are noted as reasons. Improved economic conditions, better housing,

creative recreational activities—these are means through which the youth in mountain counties may be enlisted for decency and integrity.

It is generally recognized that the church and school have an unquestioned place in building a better social order. Since the public school is a governmental agency its place in making for better government was studied. Through it an informed public may be secured, useful labor may be dignified, and youth may be trained to do better the worthwhile things of life. In Kentucky, the responsibility of providing educational facilities for the children rests with the county or independent school district. This makes educational opportunity of the children of the State decidedly unequal. Particularly is the educational chance of the mountain child affected by the inability of most of the districts to provide adequate school services. This may be noted in the contrasts of average wealth per census child for the State, \$2,120, with the average in mountain counties of \$872 per child. In several mountain counties the amount of taxable wealth per child falls below \$400. Annual salaries for teachers in mountain counties average \$655, whereas for the State as a whole the average is \$834. School terms in mountain counties are the shortest in the State. Nothing short of an increased State per capita aid or Federal aid for education will make it possible for the mountain counties to have an adequate public school system. Such a program is one of the hopes that the region has for cultivating the forces that make for building good government.

The goal of "Better Government for Mountain Counties" may seem remote; yet it is possible. A nucleus of alert persons in every county who have an interest in improving the system both by placing better trained persons in office and by securing legislative approval for modern business practices will be able to produce results. Constructive labors of socially-minded, unselfish citizens, utilizing all of the means at hand will show that problems long endured can finally be solved.

The Office of Education, U. S. Department of Interior, has issued "Public Forum VISUAL AIDS," a file of charts or graphs on public affairs. Designed for leaders of public forums, these charts will be of much service to teachers of sociology, adult education leaders, and others.

EGYPT--WILDERNESS--CANAAN

SETH. R. HUNTINGTON

Crisis in politics! Crisis in economics! Crisis in theology! Crises everywhere! So it is said, and we have no reason to deny it. We can be realistic and at the same time undaunted. The only danger is deadly reaction. Hear what was written long ago—it might have been written yesterday:

"The children of Israel fled out of Egypt, and being pursued by the Egyptians they were sore afraid. And they said unto Moses, 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Did we not say, let us alone that we may serve the Egyptians? For it were better for us to serve the Egyptians than that we should die in the wilderness.' And Moses spake all these words unto the Lord. And the Lord said unto him: 'Why criest thou unto me? Speak to the children of Israel that they go forward.'"

There are several things which one is tempted to do with this exciting bit of Hebrew history. One might venture to find hope in an appreciation of the fact that a wilderness is not necessarily a place of terror and defeat, not a place to die, in murmuring and despair, but a middle ground almost inevitably reached in any flight from the bondage of Egypt to the freedom of Canaan, and as such it may be regarded as a point of advance, but never as fit ground for permanent habitation.

The wilderness, with all its wildness, its uncertainty and wanderings, its perplexities and bewilderment, its demands upon courage and faith, was, in the days of our story, and is now, better country than Egypt with its flesh-pots and slavery. We ought not, of course, to pay too high tribute to progress in its wilderness stages, but that does not prevent us from having faith in what it can lead to.

Does anyone doubt that we are in a wilderness today? One isn't even startled to read words like these from the President of Oberlin College: "Crisis has become chronic, and, with us, permanent. Society may work through into the peace of an order better than the world has yet known. But it is not likely that any man or woman or child now in life will live long enough to enter that peace." We have experienced enough disillusionment in the past, particularly since 1914, not

to be easily deceived into thinking that the present situation is only a passing shadow. At the same time we may scorn the councils of despair, and finding ourselves in a wilderness, resolve to keep our eyes off Egypt and calling on our manhood and on faith, tramp toward the higher ground and the better country. I find refreshment in the analysis of our times by Professor Bridgeman of Harvard University, who has, under the title of "Our Struggle for Intellectual Integrity," expressed the opinion that much of the instability, the uncertainty, the sense of insecurity—the groping of today—is a condition we have come to as a consequence of having begun seriously to question and examine institutions, ideas, shibboleths, axioms political, social, religious, which for a long time passed muster as more or less infallible.

There is an old saying that one ought not to give up the old love until one is sure of the new. But it doesn't work out that way. There is a destructiveness and overturning of the old in the process of change, which precedes the grasp of the new. This is true because in the adventure of working your way to a new truth you early begin to doubt the old, however much your past training has taught you to respect it, and long before you have come to a satisfying solution the old has lost its hold upon you. There at that point where the shift is being made is a wilderness. For instance, few students of the Bible, if they are determined to face the facts, ever reach Canaan by any other route than the wilderness—indeed, the wilderness of Zin! Let me illustrate. Fifty or more of us once marched in and sat down to begin a course in Old Testament at the feet of a learned teacher and devout Christian. After explaining the requirements of the course the wise old teacher went on to say in effect "My aim is to construct. I covet for you a substantial structure. I hardly dare think your present foundations are ample. Again and again you will feel the old props trembling and shaking; yea, more, it is probable that they will topple and crash, and then you will feel like a sparrow alone on the housetop. It is inevitable for many of you. I'm not sure I would spare you the experience if I could. One thing only I ask of you, that having

begun you see this thing through." And then, in the hush of a room full of scared beginners, he bowed his shaggy head and prayed in his deeply reverent and simple way. We trusted him. We couldn't help it. But there was a semi-darkness, a seeing through a glass very darkly, a wilderness where questionings, doubtings, gropings more than once verged on fear. We were sorely tempted to murmur as we looked back to our little Egypts where we had been so sure before, and one member of the class who "just couldn't take it" ran away and never returned. Before long Egypt lay behind us. We half-way wanted to go back but couldn't. So, too, with the New Testament courses. It wasn't easy to face the fact that much that had made us feel good, much that we had supposed was "religion pure and undefiled" was a retreat from reality, what H. E. Luccock has called "a handkerchief soaked with holy chloroform, thrust in front of the face to shut out the real world."

Wilderness for a while, indeed, but after semesters and years, gradually, little by little, there came into view a city built on the eternal hills. Never before had the book of books had so much claim upon us, never before had the Jesus of the New Testament laid hold of mind and heart with so much authority.

By and large Christian people today are aware of the "going in the mulberry trees," are aware that something is happening over considerable areas, that the good old days are gone and will not come back. Here also is a wilderness where present truth makes "ancient good uncouth," a wilderness not without murmuring, and not without vociferous clamorings for a return to something which, if not altogether adequate, was at least pretty definite. Who that is responsible for carrying the Christian message these days does not pause in his wilderness of shifting scenes and look enviously, if not murmuringly, back to his spiritual forbears who learned a system by rote: 1-2-3, a-b-c, finished and complete, written in indelible ink, cut in stone, done in bronze, this final, finished creed, this last stroke of God's hammer upon the anvil of creation? Ah, yes, who does not sometimes look longingly for a return to a creed, religious, political, economic, that once and for all settles things, and spares us the trouble of asking any more questions, or from going through the

laborious process of adjusting ourselves constantly to things new and old?

Every day we hear it said: "We are lost. Who brought us into this wilderness to die? It were better to go back and serve the Egyptians, to accept something already cut out, labeled, and pigeon-holed, even though only half-true for us now; better, surely, to make bricks without straw, and that under the lash if necessary, than to die here!" We don't like that attitude on the part of the Israelites, and if we are honest we are ashamed when we catch ourselves thinking that way of our own times. In fact, we rather quietly believe that it was good for "modern Israel" to have been led out of a false smugness into a wilderness of self-criticism, rigorous questionings, and severe testing. Who would return to the candle-lighted smugness of 1910? Have we not the right to hope that just as the Decalogue was refined in the fires of hard experience, so there shall come out of this present crisis finer concepts, a better understanding, a more Christlike society?

This is no slap-dash judgment of any single generation in the past. Nothing more disgusts us today than to hear an older generation attempt to challenge a younger generation by saying: "My generation has made a mess of things. Now it's up to you." As though we could put up lines of demarcation and say: this is the work of such and such a generation; this belongs to this, and so on! God pity us if we fail in our gratitude to our fathers and our fathers' fathers. But it is imperative that we go on. Over and over again there come to mind the classic words of Thomas Arnold: "Unless we are superior to our fathers, we will be monstrously inferior to them."

In his last book, edited by his son, Arthur Cushman McGiffert had this to say: "What we want is not belief in mere facts that have happened, that this is so or that that has occurred. What we want is belief that so and so shall be so. Our creeds need to be thrown into the future tense. Most of our creeds are wholly static. They deal with historic facts or eternal truths which remain quite the same whether we believe them or not. If we believe them hard as we please, nothing happens. To Jesus faith mattered, and faith had power, for it was belief in what was not yet, but which, please God, should yet be. That is the kind of faith we need. That is Christian faith, and it is

the only kind that is. Such faith puts us on our mettle. The kingdom of God shall come That is a faith that will work if we but get the world to believe it. We meet the challenge, not with the Apostle's Creed or the Nicene Creed or the 39 Articles of the Westminster Confession, but with the Lord's Prayer: 'Thy Kingdom Come'. And on the faith that it will come we build our Christianity."¹

Who are better aware of our wilderness surroundings than some of our finest Christian leaders? Hear one of their number: "Confronted with what seems to many millions incontestable evidence of the breakdown of old systems, we face the inevitability of profound change. Dim as may be the outlines of a new and better society, we are convinced that fundamental changes are taking place and will continue to take place. We hear the calls of the rivals in social regimentation—communism and fascism—and we are satisfied with neither. We believe that there must be ways in which life can be peacefully and wisely adapted to the end that war and poverty, insecurity and fear, shall be gradually done away. We believe that the churches of Christ have contributions to make in that long process of social change. These contributions are implicit in the words and acts of Jesus—insistence upon the infinite worth of every human being, the dignity of each soul; the ever recurrent emphasis upon the primacy of mercy and justice and love in human relations."

The very first step in the process as I see it is to take our eyes off Egypt, quit murmuring about our wilderness, and with all the honesty we are capable of, engage in the experimentation of those precious ideals of our religion, having hope that new ways may be found whereby to serve humanity. This is no idle thing to work for, to pray for, to plan for—the triumph of the Kingdom of God.

When Moses took the complaints of the people to the Lord, the Lord had a right to be impatient in his reply: "Why criest thou to me? Speak to the people of Israel that they go forward." He had already shown them the way. Isn't what they did exactly what we often do? We keep asking for the way, when he has already shown us the way. How much more pleasure it would give the Lord

if we prayed, say, for courage to follow the way. There are ever so many examples. Take this crucial question of peace. I would not say that we ought not to pray for peace. But isn't this what we do? "Lord, Lord, give us peace." Then side by side with our prayer—looking back to Egypt—we stubbornly refuse to give up the notion that if other people are hell-bent-for-war we might as well be also. We refuse in more ways than one to heed the plain common sense of one who spoke from authority of facts when he said "he that taketh the sword shall perish by the sword." With one hand lifted to God in prayer we use the other one to clasp tight a set of ideas that are contrary to the things we pray for. Isn't it a waste of breath? We pray for the brotherhood of man, and talk about the value of human personality, with our eyes on Egypt and our hands in the flesh pots thereof. Let us not deceive ourselves. There is a cross in this peace business, and for that matter, in every other cause worthy of the sons of God.

Robert L. Duffus has said: "Poverty has become technologically unnecessary. The death rate from cancer, diabetes, and appendicitis is rising threateningly. More babies are dying needlessly every year than there were American soldiers killed in the World War. Every disease takes its toll while multitudes have little or no access to preventive or curative medicine or surgery. Our government spends three times as much yearly on its navy as we do on all tax-supported public health work. We are scientific in the laboratory and hospital, superstitious and careless once we are outside its doors. Civilization cannot continue to exist half-scientific and half committed to Stone Age prejudices and superstitions." Not that we think Science is a Messiah or ever will be. But if we are intelligent we will recognize it as an instrument in what ought to be a messianic age. The Lord has showed us the way out of many of our difficulties. Go forward where reason, sanity, and the spirit of a crucified Christ lead you.

And, thank God, we are moving forward a little. The very fact that there are so many, many things of a critical nature in print these days is a good sign in itself. These many writers may not all be motivated by the spirit of Christ. We are inclined to think many of them are far from it. Nevertheless they are rendering a service and are

1. Arthur Cushman McGiffert, *Christianity as History and Faith*.

not against us. At least they have fled from the Egypt of many antiquated and outgrown notions and are courageously reminding us that they expect us to do likewise. There is a great deal of inspiration and challenge in the way brave spirits have dared to set aside ways and means which have proved inadequate, often cruel, certainly beneath the dignity of man. A few years ago there was a corner stone laid in the new Woman's House of Detention, New York City.¹ As is the custom, articles thought to be of interest to future generations were placed in the cornerstone. Attached to a small piece of iron bar taken from an old prison on the site of which the new building was going up was a message: "To those who come after us: this piece of iron bar is the most significant article in the box. It is the symbol of an age that is gone, an age which, in its treatment of offenders against the law, laid its greatest dependence upon iron and steel, locks and bolts. We of this age are beginning to realize that it is upon a foundation of intelligent understanding of the offender that we must build if we are to find a solution of the criminal problem. Perhaps you of the future will laugh at our efforts in the light of new discoveries. If so, we hope your laughter will be leavened with sympathy by the thought that we did the best we knew how."

Thomas Tiplady, one of many war period writers, said it another way: "Does the church love? When a mother loves, though she be a queen, she becomes interested in soap and water, sheets, blankets, boots and clothing, and many other mundane things. And when the church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things. Where is the church's mother love?" Indeed, where does our religion take hold?

Speaking of current criticism of things as they are, have you ever caught yourself wanting to throw all the books, magazines, newspapers and whatnot out the window and have done with them? Of course you have, and so have I. But hold a minute, isn't that to look longingly back to Egypt, too? Here is a Christian leader who has stricken the Christian Century from the reading table because it is "so upsetting!"

Here is a man at a church convention. I tell

1. H. E. Luccock, *Preaching Values in the Old Testament*.

you about him because I know so well how he felt, for I've been in his place. Another man was on the platform speaking, giving ideas quite incompatible with his own. The speaker may not have been correct in everything he said, but he was doing well enough. As the speaker went on I could see this man tighten up and crawl into his shell. There he sat, looking for all the world as if he were saying—and he probably was, back of his teeth—"You can't touch me. I won't have it, I won't have it. I've got my own ideas and I'm going to keep them." Egypt! That man is in the wilderness all right, and the wilderness is a terrible place to be in if you have your face turned in the wrong direction. Let me see, did those Egypt-lovers and Canaan-resisters ever get out of the wilderness? No! They never got out. They died there, all but Caleb and Joshua. The point can be stretched too far, but the fact is worth remembering.

There are many other things I should like to say. Bear with me one moment longer. It is good for us to remember that Jesus came out of the Wilderness. What was the secret of his victory? Do we know it? "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Bloody sweat? No doubt of it. But victory also: "Not my will, but thine be done." He became God's man and man's brother. He saw all things in the light of these lofty relationships. To these he was committed, heart, soul, mind and strength. Nothing else mattered save as it served these highest interests. He went the whole way. Nothing was held back. His name is above every name today and forever because he went forward with absolute disregard of consequences to himself. Jesus came forth out of the wilderness because he came forth out of himself.

My friends of the Southern Mountain Workers' Conference, it is my conviction that our only way is his way, our only hope, obedience to him. It will not be easy. It may well be that to follow him now—out of our wilderness—will cost more than any of us ever dreamed it could cost. Perhaps holy writ is saying again that "foxes have holes, and birds of the air have nests, but the son of man hath not where to lay his head." Perhaps modern prophets are speaking as truly as they of old time.

Egypt? Never! Forty years? None knows how

long. Canaan? Who can say when? But this we do know: we are made for it. And God hath said, "Speak to the people, that they go forward."

But our forward-going must be together. Hear the words of Elizabeth Cheyney:

Whenever there is silence around me
By day or by night—
I am startled by a Cry.
It came down from the Cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion.

And I said, "I will take thee down,"
And I tried to take the nails out of his feet,
But he said, "Let them be,
For I cannot be taken down
Until every man, every woman, and every
child
Come together to take me down."
And I said, "But I cannot hear you cry.
What shall I do?"
And he said, "Go about the world—
Tell everyone that you meet—
There is a man on the Cross."¹

What Can Adult Education Do For The Southern Mountains?

Talk given at the Western North Carolina Regional Conference, November, 1937

DELLA M. DAY

We believe that a well planned program of adult education will raise the educational, economic, health, social and civic levels of our folk in the Southern Mountains. This opinion is based on our experience in and observation of the Buncombe County program over a period of seventeen years. We have also seen many valuable outcomes of the Federal Relief programs in the mountain counties of North Carolina the past five years.

Mrs. Elizabeth C. Morriss is state director of the North Carolina WPA and State Aid Adult and Pre-school Educational Program. Her three-year plan for the State is: first year—initiation; second year—development; and third year—permanency. Last year in the year of initiation the theme was *Changed Lives*. Six hundred and fifty teachers and thirty-five thousand students participated in the program. In this—the year of development—the theme will be *Changed Homes*, and next year—the beginning of a permanent program—the theme will be *Changed Communities*. The two-fold purpose of the program is life adjustment and enrichment for the individual, and the conservation of human resources for the State.

In North Carolina last year a law was passed making adult education a part of the public school system. The annual appropriation of \$25,000 is inadequate for an effective program, but through the combined funds of WPA and State Aid we

have eighteen Nursery Schools and programs of adult education in eighty of our hundred North Carolina counties.

There is a definite need for the teaching of the three R's to our southern mountaineers. The census figures surely indicate this and the picture is much darker than the census paints it. In many mountain counties we have found two or three times as many illiterates as were enumerated in 1930. These good mountain folk, many of them young fathers and mothers (the average age is thirty), are eager to learn to write their names, to read their Bibles and to write letters to their family and friends. When taught they become greatly interested in more education for their children as well as for themselves. In one mountain county where there has been an adult education program for four years the County Superintendent says the educational interests and levels of the county have advanced at least five school years.

The economic level of our group is so very low it is appalling! Vocational education is doing something in a small way to correct this. There has been some progress in the teaching of crafts until high standards of workmanship are attained and in helping the craftsmen to find markets for their wares. Claytone muslin for curtains is one of the best sellers. The formula for this clay-dyed ma-

1. 1000 Quotable Poems. Used by permission of Willett, Clark & Company.

terial is over a hundred years old. It was secured by a teacher from one of her students, developed into a standard dye formula and tested by an expert chemist. One woman in Asheville is making her living by dyeing claytone muslin. Orders have been shipped to nine different states. Articles made from corn shucks and straw are the specialty of certain groups. Christmas baskets of attractive design brought over \$100 to a class in Ashe county. These are only beginnings and we shall need much help and training for teachers and students before we can make a real contribution in this line.

Many adult students have secured better jobs in industry after attending adult classes and learning new skills.

In cooperation with public health officials and private practitioners we have secured definite results along health lines. In isolated areas clinics have been organized for the giving of examinations to pre-school children. Hundreds of serious conditions have been discovered and many corrections made. The adult teacher is on the alert to help her students take advantage of free services provided by the county or state. She makes a point of breaking down prejudices and building up intelligent attitudes toward good health practices. Many doctors and nurses have said that our teachers have helped to interpret their program to a large group which heretofore was most difficult to reach.

Our southern mountain folk are deeply religious. They are highly motivated in learning to read by a strong desire to read the Bible. As you doubtless know, many mountain preachers are sheer or near illiterate. We have had excellent response from these preachers both in our class groups and in a special short course worked out for them in cooperation with a church in Asheville.

Some progress has been made in civic education but this is most difficult in unlettered groups.

Cooperation and coordination with existing agencies and allied programs are of vital importance to the success of an adult education program. We are depending on the colleges for the training of our teachers. We need to have special courses in adult education for these teachers. College students and faculties can give valuable voluntary services in musical and other entertainment features for our groups. Many churches have opened their Sunday School rooms or buildings to provide meeting places for adult classes. This has often increased Sunday School and church attendance. Churches and missionary societies make generous contributions of Bibles, Testaments and church literature.

Agricultural extension workers assist our teachers in planning certain types of work for their classes. The teacher in turn helps to recruit new and timid persons for the clubs and demonstrations.

Home and School Cooperation, one of our prize projects, is attempted in some degree by all of our teachers. This is done at the request of the county superintendent and in closest possible cooperation with the local school principals. In one county last month 180 children of legal school age were found out of school. One hundred fifty-five of these were returned to school by our teachers. One of the great values of this work is the scotching of illiteracy at its source, thereby giving children a fairer start in life.

This brief presentation has not covered the adult education program fully, but it has touched a few of the high lights and has shown the great need for this work here in the Southern Mountains. Let all take a definite interest in and give active support to this program of learning for our group. As Dr. Alderman has said, "You cannot educate all the children of all the people 'till you educate all the people of all the children."

Rural discussion leaflets, series DS 1-16, open up some questions and give reference sources of inexpensive materials for rural leaders. They are obtainable from the U. S. Department of Agriculture, Extension Service, Washington, D. C.

Trends and Future of Public Education

H. T. HUNTER

Address given at the Western North Carolina Regional Conference, November, 1937

Since Dr. Highsmith, who follows me, is to talk on Public Education in the Mountain Area of North Carolina, I take it that the subject assigned me should be treated not from a regional but from a national standpoint. I hope I am correct in this assumption. I shall, therefore, refer in this paper incidentally only, or for illustration, to public education in the mountains.

The subject itself is a large order. It would seem that I am expected to play at one and the same time the part of a chronicler of current events in public education and the part of a prophet as to the future. These highly valuable services are rarely combined in one person. The historian is usually content to record events, sometimes to interpret them, whereas the crystal-gazer, or seer, rarely makes his leap into the future from the spring-board of actual recorded facts. If, therefore, in trying to play the double role of historian and prophet, I get *what has been* somewhat mixed up with *what is to be* or *what ought to be*, I trust the confusion may be attributed to the difficulty of the task assigned.

Trends of Public education? In order to indicate trends, the student of the problem usually assembles comparable data for two or more different periods, or points in time, as for 1900 and 1930, respectively, or for each decade since the Civil War. The technic for treatment of data to show trends is quite familiar. Results are portrayed in statistical tables, showing frequency of distribution of certain facts for the periods to be compared, with perhaps the percentages of increase or decrease observable in certain items. Statistical tables are supplemented by graphs of various kinds—bar graphs, spot graphs, circle graphs, histograms, frequency polygons, and so on. By means of such devices, it would be relatively easy to show the trends of public education, in certain measurable respects, from any given time, say since 1900, up to and including the latest date for which comparable data have been gathered. For instance, we might show convincingly what changes have taken place as to increase in school population,

average daily attendance, number of school houses built, changes in average size of school, number of children transported, relative cost of public education, relative contribution by district, county or state units, percentages of students enrolled in different subjects, percentages of elementary students annually entering high school, of high school students entering college, student mortality in various grades or in various types of schools, number of volumes in the library, number of microscopes in use, number of school gardens, of dental clinics, of school lunches.

But I take it that this group is not interested in statistical tables *per se*, or in the minutiae of changes in public education. To any of you who may be especially interested in the latest treatments of trends, I refer you to the reports of the U. S. Commissioner of Education, to the recent monographs issued by the Research Division of the N. E. A., or to those issued by the Educational Policies Commission, appointed jointly by the N. E. A. and the Department of Superintendence. These reports are copious with data on the recent trends in public education.

What may well concern us here? It seems to me that it would be helpful, first, to review certain pronounced developments within public education itself, and, second, to review certain recent events or sets of circumstances which are outside the public school system and which have affected or are likely to affect public education. Perhaps then we may venture something like a guess as to what the future of public education may be.

1. *Phenomenal Growth.* The rapid increase within recent decades of the public school system in America has been little less than phenomenal. This growth has been manifest in a multitude of ways; in attendance, length of term, number of graduates, numbers entering colleges, numbers specifically prepared for vocations. Educational growth has been affected in every state, county, city, town and hamlet in America. No other public enterprise has become so universal or has

been more universally supported. Twenty-five million of our juvenile population are offered free education at the expense of the taxpayers of America, involving a total annual cost of approximately two billion dollars. The very magnitude of the enterprise staggers the imagination.

2. *Variety of Institutions.* Starting in the city as a Latin Grammar School, and spreading into town, village and country side, either as a Latin Grammar School or as an undifferentiated semi-public school, the enterprise has developed numerous special-type institutions, each designed to meet special needs, or is conditioned by special circumstances. We list, for instance, the one-room country school, the consolidated union school, the city public school, the primary or elementary school, the junior and senior high school, the classical or college preparatory school, the technical, commercial, agricultural or other forms of vocational high schools; and lately the extension of the city system to embrace a junior college, senior college, or municipal university.

3. *New Services.* Perhaps in the character of services rendered, the American public school system has undergone as marked evolution as it has in any other direction. Starting with the three R's, or with these plus certain limited moral precepts or selected classics, the curriculum of the public school has expanded until it embraces almost every type of subject matter and every type of service to the rising generation that one could imagine. The public school undertakes, for instance, to make the youth literate, to give him command of the tools of knowledge, to acquaint him with the history and literature of the race, with science, with the complexity of modern life; to indoctrinate him with patriotic ideals; to give him healthful habits, to develop him physically; to help him acquire vocational efficiency; to inspire him with high purposes; to teach him thrift and co-operativeness. In fact, it often feeds him, furnishes him with free textbooks, keeps him warm and transports him to and from school. The public school is, beyond question, the chief service agency in our national life.

4. *State Control.* Starting as a local institution and on the basis of local, permissive legislation, supported in part or in whole by public taxation, the public school in America has evolved into a universally-recognized state institution, no longer

local in character, but a state agency, fulfilling a state purpose. In no state in America is it looked upon as purely local enterprise. On the contrary every state assumes more or less definite control over its school system, although some states go much farther than do others in this direction. The tendency has been in the past few decades for states to assume more and more regulatory powers over the public schools, in the way of supervising the erection of buildings, standardization, control of certification of teachers, appointment or approval of superintendents, selection of textbooks, determining salary schedules, passing upon the number of teachers per school unit, auditing of books, control of budgets, and so forth. Most states have gone far toward financing the public school system from state funds rather than leaving this function to local political units. North Carolina has outstripped every other state in this respect in that it has assumed the entire burden of support of the eight month compulsory school term, on a minimum basis of course, for every school district in the state. In one way or another, we see this centralizing of control of public education going on all about us in America. I shall not pause to argue the rightness or wrongness of this tendency. It is pointed out here simply as a fact.

5. *Emergent Phases of Public Education.* Certain phases of public education, not yet universally recognized or established, but plainly discernable upon the horizon, might be mentioned briefly. I list first under this head, *Federal Participation.* Federal subsidy to public education has been recommended for numbers of years by many outstanding educational leaders. Numerous bills have been before Congress calling for grants to supplement the available funds for education within the various states. During the recent emergency, many millions of dollars from the federal treasury went into school buildings, into salaries, into NYA grants and into special phases of public education. Many people believe that the federal government, since it has arrogated to itself so many of the sources of taxation, should help support education in the several states; and it is confidently expected by an increasingly large body of interested citizens, that the federal government will, sooner or later, make substantial annual appropriation for schools in the several states.

A second emergent phase of public and school work is *Adult Education*. This newcomer, you will recall, presented its claims timidly and uncertainly at first; but as law makers became more and more aroused to the necessity for re-educating many thousands of citizens, stranded and helpless in a complex world order, or heard the urgent call of other helpless thousands for training sufficient to enable them to earn a livelihood, Adult Education became courageous and presented its claim with audacity and confidence. Numerous states, including our own, have already put Adult Education in their budgets. This is, in my judgment, but the beginning of a promising movement. Why should not a citizen, whether juvenile or adult, who needs special training to fit him for his life work, at least for economic efficiency, be able to turn with confidence to his state for appropriate training?

A third phase of public education just now emerging is *Pre-School Training*, or the newly-arrived *Nursery School*. It seems now certain that education at public expense will not only be extended upward sooner or later, to take care of adults who can not, unaided, meet the demands of modern life, but that it will be extended downward as well, to help the multitudes of little children who are not vouchsafed proper home surroundings or other environmental influences of the right sort. This pre-school education is designed to compensate for a lack in the home influences or to facilitate later learnings in the primary grades.

Perhaps a fourth emergent phase of public education may be briefly mentioned. I am thinking of the slightly-discernible tendency for schools to supplement specific training for vocations by co-operative arrangements with industrial plants, with mercantile establishments, or with offices. This active co-operation between schools and the life of the work-a-day world on the outside has proved very effective in the case of pioneering higher institutions, such as Berea College, Antioch College and the University of Cincinnati. Enterprising high school principals and superintendents are, here and there, working at the same idea. It may work on the high school level. At any rate, many school men are trying to bring the schools into more intimate and vital touch with life about them. This is a promising field for experimentation.

Certain changes and trends outside the public school system—some developed gradually, others more recent in origin—may conceivably have a marked influence sooner or later upon our system of education. I note briefly:

1. *Status and Work of the Private Schools.* We have witnessed the passing of the denominational preparatory schools, especially here in the mountains, within the past two decades. However, the Catholic parochial schools are, in many places in the country, on the increase. The church-connected preparatory schools have rendered an invaluable service to the moral fibre and ethical ideals of youth which we can ill afford to lose. In the place of these church-connected schools, however, designed as they were to prepare for college or for the Christian ministry, has arisen, or is now arising, a new type of private school, experimental in character. I refer to the Danish Folk-School type of institution, and to others set on trying out new ideas. Some are built on the idea of so-called "Progressive Education," some are frankly of the old academy type but are combining therewith vocational or other newer and more or less experimental phases of education. Private schools, with their freedom to experiment, have ever paved the way for public education. They may do so again.

2. *Complexity and Intensity of Modern Life.* The struggle for existence is becoming, for at least a large portion of the population, more and more intense. It is often but a step from the comfort of a smug self-sufficiency, a job and a home, to the suffering and blind fear of the Relief Roll. The unprepared, or the ill-prepared can not, in the main, compete on equal terms with the vocationally-trained person. Vocational training is a more keenly felt need than it has ever been in our history. It is needed for self-respecting social security; needed to enable one, in a highly competitive age, to get and hold a job. The industrialization of modern life, the introduction of complicated machinery and complicated processes everywhere, make technological training for a large percent of the people absolutely essential.

3. *Other Educating Forces.* No longer can the public school claim for itself the distinction of being the *only* educational institution in the country. Along with the radio and the moving picture; with the newspapers and magazines, now happily cir-

culated everywhere; with the intensive organization of society into various groups—clubs, fraternities, associations; with the rapidly-increasing public forums—I say, along with all these things the public school must take its place, not as *the* educational institution, but as *one educational institution among many*. I am not sure but that these other forces are destined, eventually, either to supplant in part the work of the public schools or force them to assume a quite modified function.

4. *A New Conception of Leisure*. Once leisure was thought of as the exclusive privilege of the elect. Planned leisure was the right of the rich and favored, but not of the working class, the poor. Two forces have been at work to change this state of affairs: (a) unheard-of taxing of the rich, thus bringing him closer to the status of the laborer; (b) increasing the income of the laboring man, and shortening his work day, thus bringing advantages of unaccustomed leisure to him. All of which means that a new type of education for leisure, perhaps not unlike for plutocrat and pauper, must be provided for in the training of future citizens.

5. *A New Conception of Nationality*. Whether we would or not, a new conception of nationality is taking hold of the world. Totalitarian states—whatever that means—are rising on every hand. The central governments, even in the democracies of the world, have been forced to take a more positive stand, to assume a more aggressive attitude, not only in self-defense against outside attacks, but equally in self-defense against internal stress and strain, sometimes against threatened anarchy. *Laissez-faire* in government seems to be a thing of the past. I see no possibility of its restoration in the near future, even in the United States, democratic as this government has been. In Europe, the totalitarian state has seized upon education and demanded of it that future citizens be trained, not for thinking and planning as individuals, but for fitting into, and becoming a part of, a rigid social order. Is this sort of thing coming in America? We think not, devoutly hope not. And yet, who can tell? If stronger and stronger centralization of government must come in these United States, although this centralization be a simple response to economic necessity, we may definitely look to see Uncle Sam take an active part in the shaping of the policies of our schools. I say this because

reason teaches us that a powerful and unified central government cannot leave to chance the direction of an agency so vital to its life as the public school. We have no example in history, so far as I can recall, wherein a strong central government left education to agencies which the government did not control. Let us hope that the present strain upon the world, and especially upon our beloved country, will soon pass, and that public affairs may again take a normal course. If so, schools may continue to be devoted to the needs of individuals, not primarily to the needs of an all-power state.

What of the future in public education? Can we with any degree of confidence essay to predict what is ahead of us? I believe that, barring unforeseen and revolutionary events, we may discern at least the outlines of certain trends in the future of public education. I venture to suggest briefly a few of these anticipated trends:

1. *Increase in Vocational Emphasis*. This seems to me to be inevitable. Vocations have greatly multiplied of late, becoming more and more exacting, requiring more or less technological training and understanding of science, or calling for precise skills. This tendency must necessarily increase rather than decrease. Unskilled and untrained workers do not fit into this age of science and of complicated processes. Even farming can no longer be a hit-or-miss process. So with all vocations. This fact is going to bring about a wide-spread demand from various "pressure groups," as they have recently been called, for vocational training in the high schools and colleges. The law-making bodies and the schools will eventually, of course, yield and grant the people what they demand.

2. *Schools More Intimately Related to Life*. This necessarily follows the tendency to vocationalize training. One's vocation is first of all a bread-and-butter affair. He must live by it. The training, therefore, which fits one for his vocation must first be practical rather than theoretical. This means that one who is in training for his life work must not be trained in a vacuum. Relating education to life, however, has a wider implication than that of merely connecting up with certain kinds of industries or industrial establishments, while one is getting an education. It will doubt-

less involve this as a process. But students of any vocation should not only learn the facts and acquire the skills of their own particular calling; they should become intelligent as to life about them. They should learn, by direct study, or by participation, something of the social, economic, political and religious life about them. In other words, students will, in the future, be less a select and separated class than hitherto. They will be regarded as a normal and vital part of the social order as they go about their education, because of their being participants in that normal life.

3. *Training for Leisure.* The demands for leisure periods, when one is freed from the exacting demands of a vocation, have become increasingly insistent. And, fortunately or unfortunately, economic life is rapidly becoming adjusted to this idea. The normal work day has, for a vast portion of the population, been reduced to a relatively few hours of the twenty-four. No one has had the task of handling or of dealing with young people these latter days who has not felt the pressure even in school for an increasingly large place for recreation. School is taking on the pattern of the out-of-school world. Training for leisure, or for filling these leisure hours with healthful, sane, worthwhile and cultural experiences, will in the future be regarded, not as an incidental and extra-curricular affair, but as a vital part of the public school's work. Specialists in child nature and in a new type of cultural education may come on the scene.

4. *Personnel Work.* We have lately become aware of much human waste in this country, in and out of the schools. Square people get into round holes and are pathetic misfits. These misfits grow discouraged and drop out, often to become derelicts on society. The schools are partially to blame for this situation. Students should in the process of their education, (1) be made aware of the exacting nature of society, (2) be lead to analyze the various vocations in which they may be interested, (3) be lead to analyze and evaluate their own aptitudes and interests in relation to a vocation, (4) be permitted to study first-hand some of the vocations in which they may be interested, (5) be given specific training

for their chosen vocation. Only a well-trained intelligent and sympathetic personnel worker can guide young people in this difficult task.

5. *Federal Participation.* I believe that, in the very near future, the federal government will definitely define its position with reference to participation in the support of the public school system. I believe personally that federal participation in the support of schools in the various states is not only inevitable but desirable. Many states, certainly in times of depression, are not able to support public education on an efficient basis. Then, too, the federal government is bleeding some of our states white through taxation, so that there is little taxable resources left by which the states may support an adequate school system. This is especially true in North Carolina, a state which annually pays in federal taxes a sum so huge as to equal ten percent of the assessed value of the state. It would be nothing but fair and equitable that part of this money, taken from North Carolina by a grasping federal government, taken because the peculiar type of tax can be extracted with a minimum of protest, should come back to North Carolina to help support its schools.

6. *More Positive Moral Instruction.* In many respects, the withdrawal of the churches from the field of education on the elementary and high school level has been disastrous. Positive religious instruction has passed from the curriculum so far as the average child is concerned. The sad part of it is, that with the departure of religious instruction has gone much of moral and ethical culture. Without the sanction and buttressing strength of the churches, many teachers have felt themselves under little or no obligation to lay great stress on moral training. But we are feeling the necessity for restoring this stabilizing influence in education. Moral culture is as essential as intellectual culture, if not more so. Some way will, in my judgment, be found for restoring the influence of religion in public education. Such restoration is essential, as I see it, or the nation is frankly in danger of degeneration of character.

This is the end of my prophecy. Tomorrow may or may not prove its validity and soundness. We shall wait and see.

THE MOUNTAIN FOLK FESTIVAL

FRANK H. SMITH

The third annual Mountain Folk Festival was held at Berea College on April 4-5, 1938. Many of the participants arrived on Sunday, April 3, and were welcomed by President William J. Hutchins at the Chapel Service in the Phelps Stokes Chapel. President Hutchins had kindly consented, at the request of some of those attending the Festival, to be the speaker. His address gave us a fine challenge to face bravely the problems and opportunities of our daily life.

Simply to chronicle the events of the Folk Festival would be useful. On Monday morning we gathered at ten o'clock in the Charles Ward Seabury Gymnasium and received a word of greeting from Josephine Osborne, President of the Berea Folk Club. As we engaged in singing games and folk dances additional groups arrived, and for lunch the entire representation from twenty schools, private and public, community centers, and Four-H Clubs, assembled in the basement of Union Church. There the cafeteria system provided by Mrs. Welsh, her student assistants, and the faculty ladies who had graciously volunteered to help, proved to be a model of efficiency.

After lunch Folk Festival delegates were made welcome at the President's House, and were shown the beautiful furniture which was made by the College Woodwork Department, in which many students are employed as skilled craftsmen. After that a party was conducted over the campus by members of the Berea Folk Club.

At 2:30 p.m. we gathered again in the Seabury Gymnasium and continued our enjoyment of singing games and folk dances, most of which have come to us through the centuries. This is not the place to attempt an historical account of folk material. Those who are familiar with the great antiquity and lost origins of many folk dances take a deep delight in the realization that these constitute a traditional link with the Middle Ages and probably even with pre-Christian religious ritual.

At four o'clock the annual business meeting was held. The present Folk Festival Committee was re-elected, as follows: Mr. Frank H. Smith, chairman, Miss Elizabeth Watts, Secretary, Mr. Glyn A. Morris, and Mr. Richard M. Seaman. Requests of groups outside the Southern Highlands to unite with the Mountain Folk Festival were carefully

considered. The committee was given power to grant such requests, provided they come from groups genuinely wishing to participate; and that such non-mountain organizations shall not exceed 10 per cent of the total representation at a given Festival. Mrs. Marguerite B. Bidstrup made an announcement about the ninth Short Course for recreation leaders and others—ministers, teachers and social workers—to be held at the John C. Campbell Folk School, Branstown, North Carolina, May 30 to June 8, 1938. Various other matters of routine business were disposed of and the meeting adjourned at 4:45 p.m.

The supper in Union Church was followed by a most success-



Photograph by Dee O. Matt, University of Louisville

ALL TEAMS JOIN IN ROSELIL

ful song period led by Miss Gladys V. Jameson of Berea College, and Richard M. Seaman, of the Conference of Southern Mountain Workers. Miss Jameson was further aided by her Berea ballad singers and by several groups and individuals among the Folk Festival delegates. The spontaneous joy of song was manifest. We enjoyed the richness of folk music, the exquisite charm of mountain ballads. Mrs. Jameson's triumph on this occasion was not her gaining a merely passive sort of co-operation, but in encouraging something rarer and more precious—a leadership constantly changing as various persons were induced to make their own charming and unexpected contributions. All this give-and-take was reminiscent of Dr. Richard Cabot's admirable ideas about creative democracy in recreation and the fine arts.

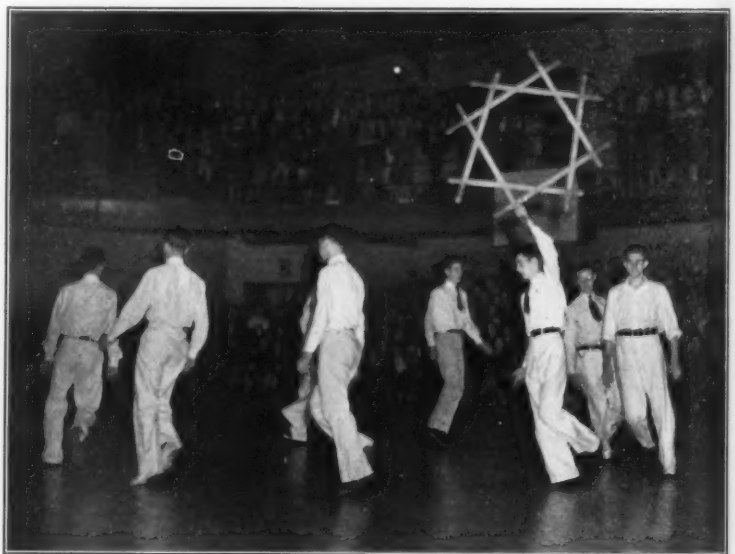
At 7:30 p.m. in the spacious Seabury Gymnasium, with a good many interested spectators, the folk dancing was resumed. Eight groups gave demonstration folk dances, and singing games. It was a pleasure to sit on the side lines and to watch the variety of folk dance surprises. On the whole this preliminary occasion gave marked evidence of improvement over previous festivals. A rehearsal of mass folk dancing followed.

The event of special interest on Tuesday morning was the meeting in the Dramatic Laboratory which Dr. James W. Raine had generously placed at the disposal of the Folk Festival. The chairman introduced three welcome speakers: Mr. Chester Bower spoke of the way in which participation in folk activities unites groups of varied background. His excellent remarks were followed by a lucid statement by Mrs. Katherine Rohrbough upon the value of inner resources for the enrichment of our lives. Mrs. Rohrbough mentioned the Summer Camp to be held at Silver Bay, New York, during the coming summer. Miss Evelyn Wells, of Wellesley, Massachusetts, brought greetings

from the English Folk Dance Society of America, and she announced the Folk Dance Camp to be held at Long Pond, Massachusetts, in August. Miss Wells for a good many years was intimately associated with the beautiful folk dance tradition at Pine Mountain.

These brief addresses were followed by the singing of mountain ballads by students from Hindman Settlement School, Witherspoon College, and the John C. Campbell Folk School. Simple, direct, sometimes with haunting loveliness and devastating dramatic strength, these songs of the people build a bridge for those of us who lack musical training—by which we may enter a world of music.

A very interesting feature of former Folk Festivals has been the five original plays dealing graphically with mountain scenes. Two of these plays have been published by Mr. Lynn Rohrbough. The play this year, coming from Athens, Tennessee, was "Nocatoola and Connestoga" written by Elizabeth C. Sessions and adapted by Misses Fay Smith and Dorothy Elrod, both of whom were in the cast. The play is based on a traditional tale concerning two trees on the campus of Tennessee Wesleyan College. It is the tragic love story of Nocatoola, daughter of an Indian chief, and of a



Photograph by Ogg Studio, Berea, Kentucky
FLAMBOURGH SWORD DANCE BY MEMBERS OF HINDMAN SETTLEMENT SCHOOL, LEES COLLEGE, AND HOMEPLACE GROUPS.

wounded British officer who had taken refuge among the Indians. This moving dramatization, like others presented at former Folk Festivals, was a challenge. Why, indeed, cannot we of the Southern Highlands create a dramatic literature, halting and very unprofessional, no doubt, but sincere, which will express our native life? The Carolina Playmakers and other groups of rural people, in Wisconsin and New York, for example, have accomplished fine things. After all, what is so mysterious about dramatic writing? Shall we not anticipate great efforts being put forth in the field of original drama at future Festivals?

On Tuesday afternoon the thirty-five leaders of groups were graciously received for tea at the President's House by Mrs. Hutchins and Mr. and Mrs. Oscar Gunkler. It was indeed a pleasure to have the view from the windows—of the garden and of the mountains, now showing signs of spring. This quiet and happy gathering gave to us all an opportunity to refresh ourselves before the excitement of the public demonstration at 7:30.

The climax of the Folk Festival was undoubtedly the public demonstration attended by over two thousand people in the Seabury Gymnasium on Tuesday night. The program of folk singing, singing games, and folk dances was richly varied. While we are largely untrained, and can claim no especial skill as folk dancers, we certainly contend that we have more fun on the floor than audiences do in the galleries. Consequently we were delighted when hundreds of people from the audience crowded upon the floor for the Grand March.

The Folk Festival Committee was particularly glad to have a wealth of native singing games in the program this year. As in the field of carols and ballads, many mountain areas are rich in singing games. We have a deep interest in their preservation and are co-operating with the Co-operative Recreation Service, Delaware, Ohio, in their publication. Mr. Lynn Rohrbough is at present putting out an entire series of booklets of plays, songs, and singing games from the Southern Highlands. These constitute a real contribution to the cultural heritage of the United States.

In conclusion I would like at this point to emphasize the absence of competition in the Mountain Folk Festival. Even in group demonstrations we welcome cooperation. Alpine Church and Alpine Institute together presented The First Old Gent Across The Hall, the Italian Quadrille, and the North Skelton Sword Dance. Hindman Settlement School, Lees Junior College, and Homeplace united in the Flamborough Sword Dance. The country dance, Bonnets So Blue, was presented jointly by the Breathitt County High School, Lees Junior College, Hazard High School, Highland Institution, Hazel Green Academy, and Alvan Drew School.

May I on behalf of the entire Folk Festival express our deep appreciation to President Hutchins for the great encouragement he has given in the past few years to the development of recreation in the Southern Highlands. We were all proud and happy to be the guests of Berea College on this memorable occasion.

If you are looking for an inexpensive collection of games, the *Handbook of Recreation Leaders* by Ella Gardner may be obtained from the U. S. Government Printing Office at 15 cents per copy.

A revision of Elna Sherman's musical appendix to *A Song Catcher in Southern Mountains* by the late Dorothy Scarborough is announced by the Columbia University Press. The appendix on Modal Aspects has been corrected and completed and the plan of referring to songs improved.

Southern Labor Problems--A Student Conference

CARL E. AUUIL

Fifty-four delegates from nine Southern Schools met at Berea, Kentucky, on March 26 and 27, to participate in a Student Christian Conference on Southern Labor Problems sponsored by the Young Men's and Young Women's Christian Associations of Berea College. The group, supplemented by about fifty additional Berea students and faculty people, heard the problems of labor and of the South discussed by three labor union leaders; they then asked and tried to answer questions relative to the topic. The meeting was inter-racial. Twenty-two of the fifty-four official delegates were colored; four of the nine schools sending delegations were for Negroes. The schools represented were: Fisk University, Nashville, Tennessee; University of Kentucky, Lexington; Eastern Kentucky State Teachers' College, Richmond; Union College, Barbourville, Kentucky; Sue Bennett Junior College, London, Kentucky; Lincoln Institute, near Louisville, Kentucky; Louisville Municipal College; Kentucky State College, Frankfort; and Berea College, Berea, Kentucky.

Speakers and leaders at the conference were the Reverend Howard Kester, organizer for the Southern Tenant Farmers' Union and member of the Fellowship of Southern Churchmen; Franz Daniel, executive secretary and organizer for the Textile Workers' Organizing Committee; and Sam Caddy, president of District 30 of the United Mine Workers of America. Mr. Daniel was the most aggressive of the group. He pictured in graphic fashion the problem of unionizing the Southern mill towns. Mr. Caddy was more moderate. In between, seeing both sides, and trying to achieve moral values along with economic and political justice, was Mr. Kester, who left a profound impression on the conference.

The discussion centered around three points: the present conditions of labor in the South, the difficulties in the way of unionization of the laborers, and the advantages offered and achieved by unionization, together with an inquiry into the future. Among the three groups of laborers, the conditions among the miners appeared to be the best at the present. The rest of the picture was

very dark. Examples were given of textile workers receiving for a week's work only a few cents or nothing at all after deduction of store charges or rent. Mr. Kester said that the average tenant farmer received \$212 per year, and the average share-cropper even less. The farm day-laborer often works for a few cents a day.

As for political conditions, Mr. Kester held that many people were in actual, illegal slavery. Mr. Daniel stated flatly that his men had absolutely no legal protection in Southern towns. Mr. Caddy sifted out the deputy sheriff system in Eastern Kentucky for particular attack.

But economic and political repression were not the only barriers to progress which were noted. Organized religion was pictured as largely reactionary, although there were occasional young ministers who espoused the cause of the unions. Instead of condemning religion altogether, however, Mr. Kester held that a prophetic religion was needed within and without the present organized church.

The South was shown as an economic and cultural colony of the rest of the nation. Its lack of wealth has resulted in illiteracy and general lack of higher education. The Negroes are particularly in need of educational facilities. It is this need that has made the workers and farmers apathetic, ignorant, and culturally ingrown. Another result has been the persistence of the master-slave psychology, closely connected with the absolute landlord plantation system. Poverty and the lack of education have been made the basis of a new social and political repression. Race is no longer the sole criteria of discrimination. It was pointed out that the unions, being inter-racial, were tearing down the barriers of both race and poverty. Negroes make the best union men, and Negroes and preachers make the best organizers.

In the discussion groups the possible solutions to the problems presented were considered from all viewpoints. All three of the leaders, naturally enough, favored the extension of unionism. It was notable, however, that none saw unionism as the final solution. The organizations of workers can

(Continued on Page 32)

MOUNTAIN LIFE AND WORK

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CHARACTER EDUCATION

One of the most important articles in a certain character education creed is this: "The personal aim of Education is to help each child develop the desire and the power to make the right choice in any conduct situation." This goes at once to the heart of the whole matter. To discuss character education at all, we must assume three things: First, that there is in every conduct situation a right choice—something more than the choice most convenient for the individual; second, that the individual has the power to choose, that he is not just an automatic creature of heredity and his earlier environment; third, that he can be trained and educated to choose the right—to make the choice which is best for himself and for society as judged by the long-time point of view.

A certain amount of what society wants in the individual isn't really choice, but right action in a given situation, "right" from the standpoint of the group. If, from force of early training and habit, a lad doesn't steal or lie, that serves society just as well as if, in those situations, he respected others' property rights and told the truth from ethical choice. So far as society is concerned, he is doing right. This is the kind of character one must seek to inculcate in children, and it is all one can expect of child-minded adults.

Along with the purposefully imposed conditions or habits, such as the proper response to "No" or a traffic signal, the child is getting many others not so carefully selected. The child is a living, responding, developing being in the home, on the playground, or even when he is "just doing nothing." There are no times that do not count. "School" is always in session, even when the child, dozing on the davenport, is listening to his elders' discussion of a business deal. Perhaps our real difficulty in character education lies here; we have not defined education and religion broadly enough to include the *whole* life of the child. So far as children are concerned, every experience involving human relationships is potentially a part of character education.

The second aspect of character training involves developing in the individual certain standards of conduct and a hierarchy of values. These principles, interests, and weighted values will guide him in determining what to do in any new situation where habit does not determine the choice. But where do young people get these standards of judgment?

Every individual life is a unit; there is no separating of a living being into intellect, character, will and physical condition or into education and religious training as distinguished from work and recreation. Seven days a week, in all his waking hours, a child is developing his hierarchy of values. If a father scolds his son for D grades at the end of one grade period, and praises him for a C average next time, with no questions asked, it is possible his son will conclude that cheating pays good dividends.

We must differentiate between instruction and education both in school and Sunday school. A youngster at Sunday school may memorize "Seek ye first the Kingdom of God and all these things shall be added unto you," but the other hours of the week will largely determine whether he really learns and lives that, or whether he comes to believe: "Seek ye first the kingdom of gold, and then, you can get anything else you want." A lad of five can learn to say, "Now abideth faith, hope, love"; the same individual at fifty may be living as if St. Paul's letter read: "Now abideth fame, power and money, these three, but the greatest of these is money." "Moral sense, beauty, and mysticity,"

says Dr. Alexis Carrell in *Man the Unknown*, "are learned only when present in our surroundings and part of our daily life."

Is there a formula for character, and if so, can we discover what that formula is? The basic element, it would appear, is integrity. All of us have met underprivileged people who have impressed us by the sheer force of character. The secret of such a life seems to be that the individual lives up to the truth he knows. His twenty truths lived, out of twenty truths known, gives him integrity, and more force of character than the thirty truths lived out of ninety truths known by his college-trained grandson. To teach youth new truth without helping him get the power and purpose to incorporate that truth into his life; to increase the denominator of *truth perceived*, without at the same time increasing the numerator of *truth lived*—must not such educational training work against integrity and character rather than for it?

In both the physical and the moral aspects of human life, the early years seem to be very important. And the moral environment like the physical environment is doing its work, for good or ill, twenty-four hours a day. (Yes, something is going on in the subconscious even in our sleep.) We may have to begin our work of character education of youth by re-educating ourselves. To wait for the establishment of a better social and economic order is the evasion of responsibility. "Society will never be leavened in lumps." The church school may provide moral and religious instruction, but character education is going on all the while. Training for parenthood, adult education, supervised community recreation, a school system that takes account of individual differences in pupils and communities, a cooperative church that emphasizes Jesus' way of living, and last but not least, a more vital personal Christian life—all these may be means of helping us provide our children and young people with a wholesome moral environment and a spiritual atmosphere conducive to growth in Christian character.

ORRIN L. KEENER

SOUTHERN LABOR PROBLEMS

(Continued from Page 30)

provide education and recreation for their members. They can, to some extent, help their unemployed brethren. Organization can achieve decent wage and hour standards, and make possible a measure of democracy. But the mechanization of the coal industry, or the drop in output and employment in the recent recession are not factors with which the U. M. W. A. can cope. The low price of cotton on the world market and the partial loss of that market cannot be solved by the organization of the tenant farmers or by the Delta Cooperative. Bankruptcy of manufacturers and depression in the textile industry are largely outside the power of correction by the T. W. O. C. Some way must be found to equalize the use of the land, care for the unemployed and those living at subsistence levels, save the land from erosion and wastage, and to regain the world cotton market.

Of course, these problems were not solved at the conference, but there was much interest among the delegates as to possibilities for student action and study concerning the situation. The implications of prophetic religion, as outlined by Mr. Kester, received much attention. Places for summer study—such as Commonwealth College and the various other labor schools—and student visits to the Delta Cooperative were suggested. Some of the group were definitely interested in union organization work after graduation.

The mood of the conference was one of study and discussion. There was no concerted attempt for action on specific issues. The delegates learned about labor, its problems, and the difficulties facing the South in its road to progress and prosperity. It was seen that unionism was not the final answer. What that answer might be was not stated, although both Mr. Kester and Mr. Daniel spoke of the need for profound social changes. The immediate objective, however, was organization into trade unions and the breaking down of barriers and prejudices, for, as Mr. Daniel put it, "You can't organize people socially until you organize them economically."

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OUR CONTRIBUTORS

LUTHER M. AMBROSE, a graduate of the school of which he writes, is himself a native of the mountains and is today teaching science in the Lower Division of Berea College.

CARL AUVIL, a senior at Berea College, is majoring in History and Political Science. He has written articles on student activities for the *Berea Alumnus* but is welcomed to our pages for the first time.

DELLA M. DAY contributes a brief résumé of an address given last fall in which she tells in part what is included in her work as Field Representative of the W.P.A. in North Carolina.

HELEN H. DINGMAN, our editor, since returning from her trip to Nova Scotia last August has been eager to share its experiences with the readers of the magazine and members of the Conference.

President of Union College in Barbourville, Kentucky, JOHN O. GROSS summarizes for us the notable highlights of an Eastern Kentucky conference held at Union College in early March.

H. T. HUNTER is President of Western Carolina Teachers College at Cullowhee, North Carolina.

SETH R. HUNTINGTON lets us use this month the first of his two devotional talks given at the 1938 Conference of Southern Mountain Workers in Knoxville. He is pastor of Union Church at Berea, Kentucky.

The Folk Festival held this month in Berea is one manifestation of the activity of FRANK H. SMITH, now leader in recreation under a cooperative arrangement with the University of Kentucky, Berea College and the Conference of Southern Mountain Workers. He has worked in the mountains at various times since 1925.

JAMES STILL, mountain poet, is known to readers of nationally circulated magazines. From Hindman Settlement School in Kentucky where he is teaching, he sends us this "story-piece" with the comment; "No other publication reaches so many people who are genuinely interested in the welfare of the mountain folk."

BERNARD M. TAYLOR's poem traveled from his Presbyterian pastorate at Alpine, Tennessee, by way of eastern "busy cities" back to our door.